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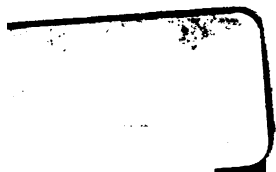
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J. C. Alstrie
64 Elm St

90

1

PRIZE QUESTION BOOK.

Pilgrim Series.

Number Two: for Older Scholars.

[See Last Page of Cover.]

A HAND-BOOK
ON THE
INTERNATIONAL LESSONS
FOR 1880,
WITH QUESTIONS.

BY THE REV. D. N. BEACH.

BOSTON:
CONGREGATIONAL PUBLISHING SOCIETY,
CONGREGATIONAL HOUSE,
BEACON STREET.

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CHRONOLOGY

THIS YEAR OF THE YEAR'S LESSONS.

I. Tables:

tion of the Ye	OLD TESTAMENT.	B.C.
sons. — Map		—
the Time of our created		4004
II. Upon ea		4064
the Lesson; 3. 1		3074
5. Notes on the		2948
"Truths", "Lessongues		2348
trinal and Ethical		2247
suggested by the Le		1998
"Contemporaneous tes from Ur to Haran		1996
cumstances", present es to Canaan		1987
verse by verse. — (2ram		1928
Lessons and Catechism (circumcision; names changed)		1921
preparation and in clasim and Gomorrah		1913
are from the Shorter C. Isaac		1912
bear the question numb		1898
chiefly, by the Hon. Williekah		1898
that they will be committ		1897
are designed to indicate ces to Padan-aram		1872?
scholars may profitably pu the Angel; is named Israel		1860
The writer has found the dis		1857
a valuable aid to their preparson, interprets dreams of butler		1837
III. A Dictionary — not		1822
important topics occurring in		1822
the lessons has been incorporate.		1760
numbered, and "full-faced" fig.		1745
occurring throughout the book, re		1740
sub-titles of the dictionary articles.		1728
IV. The Lessons A, B, C a.		1717
Sundays left by the International Co		1715
by the school". They are presented		1706
to meet cases where superintendents a		1689
to occupy a Sunday which is unprovide		1635
August 1, 1879.		1571
		1491
		1451
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		1416-1105
		1105-1095
		1095
		1055-1015
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		975
	destroyed)	721

KPC 710



Feb. 15.)	36
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Sept. 12.)	1395

CHRONOLOGY OF THE YEAR'S LESSONS.

OLD TESTAMENT.

	B.C.
The Creation	—
Adam and Eve created	4004
The Fall	4004
Death of Adam	3074
Birth of Noah	2948
The Flood	2348
The Confusion of Tongues	2247
Death of Noah	1998
Birth of Abram	1996
Birth of Sarai	1987
Abram's family migrates from Ur to Haran	1926
Abram called; migrates to Canaan	1921
Abram defeats the allied kings	1913
The Covenant with Abram	1912
The Covenant renewed (circumcision; names changed)	1898
The destruction of Sodom and Gomorrah	1898
Birth of Isaac	1897
Abraham tempted to slay Isaac	1872?
Death of Sarah	1860
Marriage of Isaac and Rebekah	1857
Birth of Esau and Jacob	1837
Death of Abraham	1822
Jacob deceives Isaac; escapes to Padan-aram	1760
Birth of Joseph	1745
Jacob returns; wrestles with the Angel; is named Israel	1740
Joseph sold into Egypt	1728
Death of Isaac; Joseph, in prison, interprets dreams of butler and baker	1717
Joseph interprets Pharaoh's dreams; is made ruler of Egypt	1715
Jacob removes into Egypt	1706
Death of Jacob	1689
Death of Joseph	1635
<hr/>	
Birth of Moses	1571
The Exodus; the Law given at Sinai	1491
Death of Moses	1451
The Conquest of Canaan	1450
The period of the Judges	1416-1105
Samuel raises the people	1105-1095
Saul made king	1095
The reign of David	1055-1015
The First Temple dedicated	1005
The Kingdom divided	975
The Kingdom of Israel continues until (Samaria destroyed)	721

	B.C.
The Kingdom of Judah continues until (Jerusalem destroyed),	588
The Second Temple dedicated (after the Captivity)	516
Nehemiah governor of Jerusalem	445-433
Herod (the Great) king of Judæa	37-4

NEW TESTAMENT.*

The Genealogy of Christ	—
Birth of John the Baptist; events antecedent to Christ's Birth	5
Birth of Christ (December?)	5
	A.D.
The Ministry of John the Baptist begun	28
The Baptism of Christ (January?)	27
The Temptation of Christ (forty days following Baptism)	27
The Ministry of Christ begun (at once after Temptation)	27
The Crucifixion of Christ (April 7)	30

* See Dictionary, 180.

PRONUNCIATION OF THE YEAR'S PROPER NAMES.

(Names marked thus (*), do not appear in, but belong with, the lessons.)

<p>A.</p> <p>Ā'bel</p> <p>A-bīm'e-lēeh</p> <p>Ā'bra-ham, or Ā'bram</p> <p>Ād'am</p> <p>Ām'o-rītes</p> <p>Ā'ner</p> <p>*Ā'r'a-rāt</p> <p>Ār-che-lā'us</p> <p>Ās'e-nāth</p> <p>B.</p> <p>Bār-jō'na</p> <p>Bē'er-shē-ba</p> <p>*Bēn'ja-mīn</p> <p>*Bē'ra</p> <p>*Bēth-āb'a-ra (*Bētha.</p> <p>Bēth'el</p> <p>Bēth'lē-hem</p>	<p>Bēth-sā'i-da</p> <p>Bīl'hah</p> <p>C.</p> <p>Cæs-a-rē'a</p> <p>Cāln</p> <p>Cā'naan (kā'nan)</p> <p>Cā'naan-īte (-nan-)</p> <p>Ca-per'na-ūm</p> <p>Chal-dees'</p> <p>Chēd-or-lā'o-mer</p> <p>Cho-rā'zin</p> <p>CHRIST</p> <p>D.</p> <p>Da-mās'cus</p> <p>Dān</p> <p>*Dō'than</p> <p>E.</p> <p>E'den</p>	<p>E'gypt</p> <p>E-gyp'tians</p> <p>E-lī'as (*E-lī'jah)</p> <p>E-li-ē'zer</p> <p>E'phra-īm</p> <p>E-sā'ias (e-zā'yas) =</p> <p>*I-sā'iah (ī-zā'ya)</p> <p>E'sau</p> <p>E'sek</p> <p>Ēsh'cōl</p> <p>Eū-phrā'tēs</p> <p>*Eve</p> <p>G.</p> <p>Gāl'i-lee</p> <p>*Gēn'e-sīs</p> <p>Gē'rar</p> <p>Ger'ge-sēnes</p> <p>Ġeth-sēm'a-ne</p> <p>Ġn'e-ad</p>
---	--	--

*Göl'go-tha Go-mór'rah Gó'shen	L. Löt Lüz	Pöt'ti-phar Po-típ'h'e-rah
H.	M.	R.
HÄT Häm Hä'ran Hē'brew (-brti) Hä'bron Hēr'od Hö'bah	Mä'chir Mäm'mon Mäm're Ma-näs'seh Mä'ry *Mät'thew (mäth'thu) Mel-chiz'e-dék Mid'i-an-ites Mö'reh Mo-rí'ah Mö'ses	Rä'chel Rä'ma Ra-mē'sēs Re-hō'both Reu'ben S. Säd'du-ces Sä'lem Sä'räl (-rā) (*Sä'rah) Sä'tan Shä'veh Shēm Si'chem Si'don Si'mon Sit'nah Söd'om Söl'o-mon
I.	N.	
I'saac (i'zak) Ish'ma-el-ites Is'ra-el	Näx-a-rēne' Naz'a-rēth Nō'ah	
J.	O.	T.
Jäb'bok Jä'cob Jāmes Jä'peth *JE-HO'VAH Je-hō'vah-jí'reh Jēr-e-mí'as, or Jēr'e- my (*Jēr-e-mí'ah) Je-ru'sa-lēm JĒ'sus Jews (jūs) Jöhn (jön) Jor'dan Jō'seph Ju-dæ'a, or Jū'da Jū'dah Jū'das	Ön P. *Pä-dan-ä'ram *Päl'es-tine Pe-nū'el, or Pe-ní'el Pēr'iz-zites Pē'ter Phä'raōh (fä'ro) Phär'i-sees Phī-lis'tine *Pön'ti-us (-shī-us) Pī'- late	Tē'rah Týre U. Ur. Z. Zäph'nath-pä-a-nē'ah Zēb'e-dee Zñ'pah Zō'ar

ä, ē, ī, ö, ū, ŷ, long; ä, ë, ÿ, ö, ü, ý, short; fär; dq; rüde;
e, eh, as k; g as in get.

GEOGRAPHY

OF THE YEAR'S LESSONS.

[Names marked thus (*), do not appear in, but belong with, the lessons.]

OLD TESTAMENT.

*Ararat	Haran	Salem
Beer-sheba	Hebron	Shaveh, Valley of
Bethel	*Hebron, Vale of	Sichem, Place of
Canaan	Hobah	Sodom
Damascus	Jabbok	Ur
Dan	Jehovah-jireh	Zoar
*Dothan	Jordan	
Eden, Garden of	Jordan, Plain of	<i>Peoples, etc. :</i>
Egypt	Luz	[of Amorites
*Egypt, Capital of	Mamre, "Plain" (Oaks)	Canaanites
Egypt, River of	Moreh, "Plain" (Oak)	Chaldees
Euphrates	Moriah, Land of	[of Egyptians
*Gerar	Moriah, Mountain of	Hebrew
Gerar, Valley of	On	Ishmaelites
Gilead	*Padan-aram	Israel
Gomorraah	Peniel, <i>or</i> Penuel	Midianites
Goshen	Plain, Cities of the	Perizzites
Hai	Rameses	Philistines

NEW TESTAMENT.

*"Bethabara" (*Betha-	Gethsemane	*Palestine
Bethlehem	[ny*Golgotha	Rama
Bethsaida	Israel, Land of	Sidon
Cæsarea Philippi	Jerusalem	Sodom
Capernaum	Jordan	[about Tyre
Chorazin	Jordan, Region round	
East, The	Judæa, <i>or</i> Juda	<i>Peoples, etc. :</i>
Egypt	*Judæa beyond Jordan	Gergesenes
Galilee	Judæa, Wilderness of	Israel
Galilee, Sea of	[of the Nazareth	Jews
Gergesenes, Country*	Olives, Mount of	Nazarene

CANAAN IN THE PATRIARCHAL TIMES

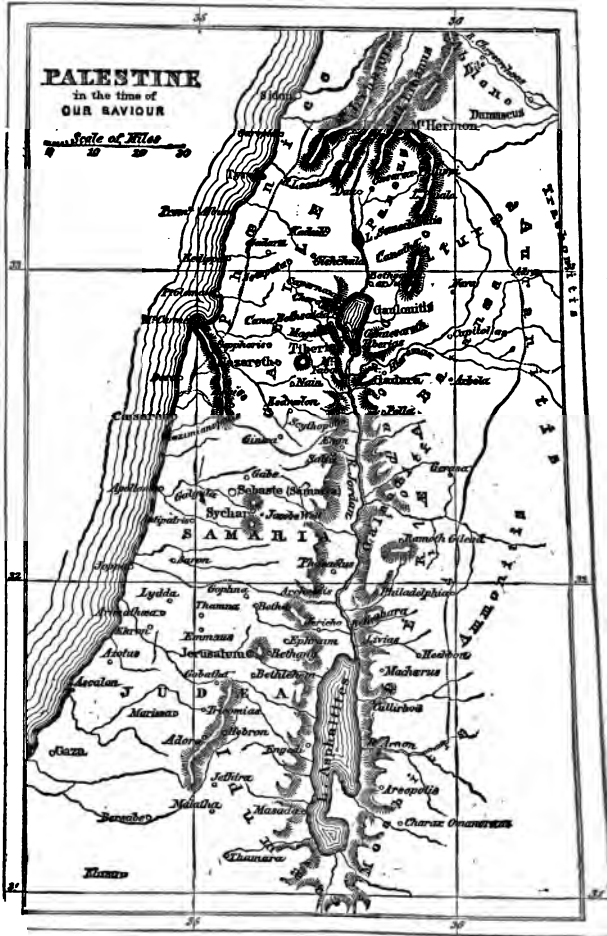
English Miles
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PALESTINE

in the time of
OUR SAVIOUR

Scale of Miles
0 10 20 30



FIRST QUARTER:

JANUARY, FEBRUARY, MARCH.

LESSON I.: JANUARY 4.

THE INFANT MESSIAH.

Daily Readings.—MON.: Matt. 2: 1-12.—TU.: Isa. 9: 1-7.—
WED.: Luke 1: 46-55.—TH.: Luke 2: 8-20.—FRI.: Luke 2: 25-35.
—SAT.: John 1: 1-5, 9-14.—SUN.: Num. 24: 12-25.

Matt. 2: 1-12.]

The Lesson.

[Commit vv. 7-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6. And thou Bethlehem, in

the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star,

they rejoiced with exceeding great joy.

11. ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they

presented unto him gifts; gold and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Golden Text.—FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN. (Isa. 9: 6.)

Analysis.—**TOPIC:** The Pilgrimage and Worship of Wise Men from the East.—1. Their Coming (v. 1). 2. Their Errand (v. 2). 3. The Consternation Caused by them among the Jews (vv. 3-8). 4. Their Arrival, Joy and Worship (vv. 9-11). 5. Their Flight (v. 12).

Notes.—**TIME:** B. C. 4 (180).—**CONTEMP. HIST.:** 216b.—**CONNECTION:** The lessons of the coming half-year will be from Matthew's Gospel (154, 220). This lesson is peculiar to Matt. It has been preceded by: 1. Christ's genealogy (ch. 1: 1-17; 181); 2. Some circumstances of his birth (ch. 1: 18-25; 182, 183).—**PLACE:** Bethlehem (53), Jerusalem (68).—**CIRCUMSTANCES:** After the presentation in the Temple (Luke 2: 22), because immediately followed by the Flight into Egypt; hence at least 40 days after Christ's birth (Lev. 12: 2-4, 6); perhaps late winter; possibly as the parents are about to return to Nazareth.—**VER. 1:** 207, 182, 53, 72, 121, 185, 68.—**VER. 2:** 207, 184. *In the east:* either eastern part of sky, or their eastern home. *To worship him:* after the Oriental manner of recognizing a new king.—**VER. 3:** *Troubled:* Herod, because he was a foreigner and reigned by Roman assistance (not *born king*), and because of his crimes; *all Jerusalem*, because fearing that times already bloody would be made bloodier by seditions in behalf of the new king. The impression was general that the Messiah's coming would be attended by tribulations.—**VER. 4:** 215e, c; 207. *Demanded of them:* as learned in religious matters.—**VER. 5:** *The prophet:* Micah (5: 2).—**VER. 6:** 207

66. A paraphrase. *Princes*: The tribes were divided into families, which had leaders, or *princes*, and special residences. Bethlehem was one such residence, and *not the least*. — **VER. 7:** *Privily*: Herod was noted for secrecy and mystery. *Diligently*: rather, 'accurately'. *What time*, etc.: rather, 'the time of the star which appeared' (he would know its exact date, perhaps that he might decide the age of the children to be slain, v. 16). — **VER. 8:** Entirely insincere; but he guided them aright (Ps. 76: 10 f.c.). — **VER. 9:** *Stood over where*: whether the town or the house, is not indicated (184). — **VER. 11:** **123, 104, 106.** *House*: not the stable (Luke 2: 7). Joseph appears not to have been present. Both facts agree with its being now several weeks after Christ's birth. *Treasures*: rather, 'chests' or 'bales'. Early Christian fathers held that the gold was for the King, the frankincense for the God, and the myrrh for his burial. They were, however, simply gifts fit for royalty. — **VER. 12:** **206, 218.** God thwarted Herod, after he had used him (Ps. 76: 10 l.c.).

Questions. — Tell something about Matthew and his Gospel? What has preceded this lesson? Year of Christ's birth? How long after his birth did the Wise Men arrive? Who were they? Why was Herod *troubled*? Why were the Jews? What prophet had foretold the birthplace of Christ? Recite his prophecy (Mic. 5: 2)? Meaning of *diligently* (v. 7)? Why *privily* and *diligently*? How did God make Herod help the Wise Men? How did God hinder the Wise Men from helping Herod? How did the Wise Men feel when they reached Bethlehem? What did they do? What did they give? Tell what you can about the name Jesus? About Bethlehem? About Herod? About the chief priests? About the scribes? About Mary? About frankincense? About myrrh?

Truths. — 1. That God attended Christ's birth with appropriate supernatural events. 2. That those events did not overlook the heathen world. 3. That God is not

limited in the ways in which he speaks to men (he spoke to the Wise Men through astrology as truly as to the scribes through the O. T.). — **Lessons.** — 1. That God is no respecter of persons (Acts 10: 34, 35). 2. That sin makes the best of news seem bad (v. 3). 3. That large knowledge of the Scriptures cannot of itself make men good

To be fastened as nails in a sure place.

(vv. 4-6). 4. That God uses and thwarts bad men (vv. 8, 12). 5. That finding Christ is *exceeding great joy*. 6. That its proper

sequence is worship and service. — **Catechism.** — Q. 21: Who is the Redeemer of God's elect? A.: The only Redeemer of God's elect, is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures, and one person, forever.

Points for Inquiry. — 1. Matthew's Gospel: When, for whom, and with what object, written? 2. Its character and peculiarities. 3. True view of the genealogies in Matthew and Luke. 4. Point out four classes of divine manifestations which attended Christ's birth: their significance and mutual relations. 5. Give an account of the other Magi of the Bible. 6. Whence were these, and why in a mood (vv. 2, 10) for their pilgrimage? 7. State and compare the leading views concerning the *Star in the East*. 8. Religious condition of Judæa at the time of Christ's birth.

LESSON II.: JANUARY 11.

THE FLIGHT INTO EGYPT.

Daily Readings. — MON.: Matt. 2: 13-23. — TU.: Gen. 37: 13-36 — WED.: Gen. 46: 1-7, 26-30. — TH.: Gen. 47: 1-12. — FRI.: Ex. 12: 29-42. — SAT.: Ps. 105. — SUN.: Psalms 2 and 91.

Matt. 2: 13-23.]

The Lesson.

[Commit vv. 16-20.]

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take

the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

*14. When he arose, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16. ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice

heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19. ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Golden Text. — FLEE INTO EGYPT, AND BE THOU THERE UNTIL I BRING THEE WORD. (Matt. 2: 13.)

Analysis. — TOPIC: The Flight into Egypt. — 1. The Flight (vv. 13-15). 2. The Massacre (vv. 16-18). 3. The Return (vv. 19-21). 4. The Settlement at Nazareth (vv. 22, 23).

Notes. — TIME: B. C. 4 (180). — CONTEMP. HIST.: 216b. — CONNECTION: Immediately follows preceding lesson. Peculiar to Matt., except that v. 23 is parallel with Luke 2: 39. — PLACE: Bethlehem (53), Egypt (59), Nazareth (76). — CIRCUMSTANCES: 186, 187. Immediate sequel to the

worship of the Wise Men; midnight flight; exile in a land filled with reminders of "the goodness and severity of God" to his people; stealthy return. — VER. 13: 209, 206, 122, 218, 59, 121. *Arise*: immediately (the failure of the Wise Men to return would arouse Herod's instant wrath, v. 16). *Until I bring thee word*: a strong expression of the divine care, calculated to reassure Joseph (Isa. 30: 21). *Herod will seek*: His secret was open to God (2 Ki. 6: 8-12; Psa. 139: 4). — VER. 14: 186. *By night*: instant obedience (Gen. 22: 3). — VER. 15: *The prophet*: Hosea (11: 1; see also Ex. 4: 22, 23). 214. — VER. 16: 187, 53, 185. *Exceeding wrath*: Suspicion, jealousy and anger were marked traits of Herod. *Coasts*: rather, 'borders'; the stray houses and hamlets in its vicinity. *Two years old and under*: a wide range, in order to make the work sure. *According to the time*: See last note, v. 7 (p. 13); favorable to the supposition of an early appearance of the star (184). — VER. 17: 148. — VER. 18: 78, 161. Jer. 31: 15. A striking instance of "accommodation". Rachel was buried at Bethlehem (Gen. 35: 19), and hence, figuratively, she might be said to weep for *her children* now slain there. Rama, where the *voice* is said to have been *heard*, was in the tribe-territory of Benjamin. He was Rachel's son, and, hence, Rama would be a natural place for her to weep for *her children*: but it was six miles north of Jerusalem, and twelve miles north of Bethlehem, so that the present *weeping* was not there. Altogether, the literal connection does not appear. But see 214. — VER. 19: Fulfilment of, *until I bring thee word* (v. 13). — VER. 20: 66, 67. On Herod's death, see 121. — VER. 21: *Arose*: as obediently and promptly (without the haste) as in v. 14; the command was then painful, and now pleasant. — VER. 22: 131, 72, 206, 60. *Did reign*: 131. *Afraid*: on account of the character of Archelaus, and because the same motives of policy might make him hostile, as those which operated in his father's case. *Turned aside*, etc.:

Luke (1: 26, 27) makes Nazareth the original home of the parents, to which, he (2: 39) says, they 'returned'. Matt.'s *turned aside* cannot mean 'returned', for it is the same word as *departed (into Egypt)*, v. 14; nor does he mention the original home, but apparently makes the residence at Nazareth the result of fear of Archelaus. 1. Matt. (who gives few details prior to Christ's birth), knowing of the original home, may purposely have omitted to mention it. 2. On that supposition, some have sought to explain his attributing the residence at Nazareth to fear of Archelaus, by a (conjectured) purpose of the parents to make Bethlehem their new home. 3. It is perhaps more reasonable to suppose that Matt. thought that Bethlehem was their original home, and that Luke's investigations (Luke 1: 3) discovered the contrary. — VER. 23: 76. *That it might*, etc.: God's purpose, not Joseph's. *He shall*, etc.: not found in the O. T. 214, 75.

Questions. — What led Joseph to flee? The words of what prophet were thus fulfilled (v. 15)? Recite his prophecy (Hos. 11: 1)? Tell something about angels? About Joseph? About Egypt? Give some Bible examples of God's use of dreams? What did Herod command to be done? Two main reasons why (vv. 3, 16)? Age of the children? Why? Tell something from Herod's history which makes the deed seem natural to him? Tell something about Jeremiah? About Rama? When did Joseph return? Why? Who was then king? Tell something about him? Where did Joseph go to live? Why? Bound and tell something about Galilee? About Nazareth? What kind of a place was it?

Truths. — 1. That God constantly guards his children. 2. That he afflicts them. 3. That his word has a larger meaning than men naturally think (vv. 15, 18). 4. That inspiration is not clerically painstaking (vv. 22, 23). 5. That Christ took hard places from his birth (the manger, the midnight flight, Nazareth). — **Lessons.** — 1. That

God is near men even in sleep. 2. That no secret can be kept from him (v. 13 l. c.). 3. That the power of evil passions increases with years (v. 16). 4. That characters as

To be fastened as nails in a sure place.

well as thrones may be transmitted (v. 22).

— **Catechism** (vv. 15, 17, 23). — **Q. 7:** What are the decrees of God? **A.:** The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Points for Inquiry. — 1. Under what governments were the Jews between the times of Nehemiah and of Herod? 2. Origin of the Herodian house; its policy. 3. Name and distinguish the different members of it mentioned in the N. T. 4. Life and character of Herod the Great. 5. Dreams: their nature; their place in the Bible. 6. Condition of Egypt in Christ's time, and standing of the Jews in it. 7. "Accommodation": extent to which practiced, and on what principle, in the N. T. 8. Effect on Christ of the Nazareth life (188, 189).

LESSON III: JANUARY 18.

JESUS BAPTIZED BY JOHN.

Daily Readings. — **MON.:** Matt. 3: 1-17. — **TU.:** Luke 1: 5-17. — **WED.:** Luke 1: 59-80. — **TH.:** Luke 3: 1-18. — **FRI.:** Matt. 11: 1-14; 17: 10-13. — **SAT.:** Mark 6: 14-29. — **SUN.:** John 1: 15-36.

Matt. 3: 1-17.]

The Lesson.

[Commit vv. 13-17.

1. In those days came John the Baptist, preaching in the wilderness of Judæa,

2. And saying, Repent ye: for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye

the way of the Lord, make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13. ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Golden Text. — AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. (Matt. 3: 17.)

Analysis. — TOPIC: John's Ministry and its Testimonies to Christ.

— 1. John's Coming (vv. 1, 3, 4). 2. John's Baptism (vv. 5, 6). 3. John's Preaching (vv. 7-12). 4. John's Witness to, and Baptism of, Christ (vv. 13-15). 5. These Supplemented by the Witness of God the Holy Ghost and of God the Father (vv. 16, 17).

Notes. — TIME: A.D. 26, 27. — CONTEMP. HIST.: 216b. — CONNECTION: Immediately follows preceding lesson. Parallel passages: Mark 1: 1-11; Luke 3: 1-18, 21, 22; John 1: 15-34. — PLACE: Wilderness of Judæa (74), "Betha"

ara" (Bethany; 52). — CIRCUMSTANCES: John the Baptist, in the height of his popularity, preaching at the Jordan; Christ approaches in January (? 192). — VER. 1: Here begins the regular narrative of the period specified by Peter (Acts 1: 22). 190, 124, 191, 74. *In those days*: referring back to 2: 23, and taking up the persons as still resident at Nazareth (similarly Ex. 2: 10, 11). *The Baptist*: an epithet showing that Matthew wrote for persons familiar with John as an historical character. — VER. 2: 227c, 211, 191 — VER. 3: 141, 207. Matthew's words, not John's (who, however, spoke similarly of himself, John 1: 23). *The voice*, etc.: Isa. 40: 3, where probably this wide meaning is associated with a narrower reference to the Jewish return from captivity (partial "accommodation", 214). — VER. 4: 83, 87, 105. *Of camel's hair*: i.e., woven from such hair. *Leathern girdle*: Being the second Elijah, in this and other respects he resembled him (2 Ki. 1: 8). — VER. 5: 68, 72, 71. In keeping with so wide an influence are Matt. 11: 7-15; 21: 26; Mark 6: 20. — VER. 6: 227d. *Confessing*: probably publicly and in particular, as may be inferred from the pointed preaching, etc. (Mark 6: 18; Luke 3: 10-14). — VER. 7: 215a, b; 93, 213. *As they came*: probably hypocritically. Hence his denunciation. Upon this they probably turned back (Luke 7: 30). *Wrath to come*: The idea of Elijah's return was derived from Mal. 4: 5 (138a). There, and in 3: 1 (cited in Mark 1: 2), Malachi foretells days of wrath. As the people thought of John as Elijah come again (John 1: 21), they would think of the wrath prophesied in that connection. John also taught it (vv. 10, 12). — VER. 8: *Meet for*: i.e., 'in keeping with'. 'Rely not', i.e., 'on confession and baptism'. — VER. 9: 'Nor trust to descent from Abraham'. 115, 206. *These stones*: pebbles on the Jordan shore. — VER. 10: *Now*: followed by present tenses, gives the force of 'from this time on', and thus indicates the permanent habit of the Kingdom of Heaven (v. 2). — VER. 11: 208. *He that com*

eth: forcible, indicating certainty. *Whose shoes*, etc.: a duty of slaves; as if he had said: 'Whose slave I am not worthy to be'. *With fire*: probably with no symbolic meaning other than that of superiority and living power; literally fulfilled in Acts 2: 3, 4. — VER. 12: 102, 213. Figure of threshing with its violence, separation, and destruction. — VER. 13: 190, 207, 60, 192. — VER. 14: *Forbade*: a strong word, and in a tense showing some persistence. — VER. 15: 227b. *Suffer*, etc., *now*: Now, not with the thought that the baptism was a form to be received *now*; but with reference to John's feeling (v. 14) that Christ should baptize him, rather than he Christ; as if Christ had said: 'Now let us reverse the order which you desire, since my baptizing time (v. 11 l. c.) has not yet come'. — VERS. 16, 17: 208, 92, 207, 192.

Questions. — Who was John the Baptist? Where did he preach? What was Isaiah's prophecy about him (Isa. 40: 3-5)? What were his appearance and manner of life? Who went out to him? What were the two great points in his preaching (v. 2)? What is it to repent? What were the penitents to do (v. 8)? What did he warn them not to trust in (v. 9)? Tell something about the Jordan? About the Pharisees? About the Sadducees? Who did John say would come after him (v. 11)? With what would he baptize? Explain verse 12? In view of what were the people baptized (v. 6 l. c.)? Why then did Christ receive baptism? What was John's feeling about baptizing him? What two events followed Christ's baptism?

Truths. — 1. That the redemption of the world proceeds by stages preparatory one for another (v. 3). 2. That a sense of sin and need must precede a true reception of Christ (v. 2; Mark 2: 17). 3. That such a sense is valueless, unless it alters the life (v. 8). 4. That Christ in no respect excepted himself from being "made sin for us" (v. 15; 2 Cor. 5: 21; Ps. 40: 7, 8). — **Lessons.** — 1. That a godly earnestness, sincerity and straightforwardness shall

powerful even in the most sinful times (v. 5). 2. That religious excitement is favorable to the practice of hypocrisy (v. 7). 3. That the latter ought to be mercilessly exposed (vv. 7-9). 4. That the highest spiritual attainments are marked by the greatest humility (vv. 11, 14; 1 Tim. 1: 15

To be fastened as nails in a sure place.

1. c.). 5. That there is a connection between the right use of ordinances and the divine favor (three witnesses to Christ upon the occasion of his baptism). — **Catechism.** — Q. 94: What is baptism? A.: Baptism is a sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Points for Inquiry. — 1. The life and work of John the Baptist. 2. Influence of his work on Christ and for Christ. 3. The elements of his power. 4. The ideas then current respecting the reëpppearance of Elijah and the attendant "dreadful day of the Lord" (Mal. 4: 5): their error and truth. 5. Previous types of baptism; John's baptism; Christian baptism: describe and distinguish. 6. Significance of Christ's baptism. 7. Significance of the two events which followed. 8. Why did John and Jesus wait until they were so mature before entering their work? 9. Ends subserved by the brevity of their work.

LESSON IV.: JANUARY 25.

THE TEMPTATION OF JESUS.

Daily Readings. — MON.: Matt. 4: 1-11. — TU.: Gen. 3: 1-19. — WED.: Job 1: 6-22. — TH.: Job 2: 1-10. — FRI.: Mark 3: 20-27. — SAT.: Jas. 1: 12-14; 1 Pet. 5: 8-10; Heb. 2: 16-18; 4: 14-16. — SUN.: Rev. ch. 20.

Matt. 4: 1-11.]

The Lesson.

[Commit vv. 1-4.]

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterward an hungered.

powerful even in y. — 1. What view of Christ's intellectual and religious excitement is probably the true one (189)? 2. What risky (v. 7). 3. Preparation for the ministry are indicated in the exposed (vv. 7-9). nature of the Temptation. 4. What did it accomplish? 5. The Bible representations of the ministry? 6. The Bible representations of angels. 7. Bible senses of

To be fastened as nails in a sure place.

l. c.).

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occasion of his baptism?

A.: Baptism

ing with water, in

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ingrafting into Christ

covenant of grace

Points for Inquiry.

2. Influence of his work

of his power. 4. The

ance of Elijah and the

4: 5): their error and

baptism; Christian

cance of Christ's baptism

followed. 8. Why did

mature before entering

brevity of their work.

that

LESSON, com-

THE TEMPTATION

Daily Readings. — MON.

— WED.: Job 1: 6-22. — TH.

— SAT.: Jas. 1: 12-14; 1 Pet.

SUN.: Rev. ch. 20.

Matt. 4: 1-11.]

The

1. Then was Jesus led up of

the Spirit into the wilderness to

Kingdom of the devil.

N V.: FEBRUARY 1.

TRUE DISCIPLES.

MON.: Matt. 5: 1-16. — TU.: Deut. 28: 1-14.

15. — TH.: Isa. ch. 54. — FRI.: John 15: 1-20.

SUN.: Matt. 12: 46-50; John 17: 11-26.

The Lesson.

[Commit vv. 3-10.]

9. Blessed are the peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out,

and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a

bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Golden Text. — YE ARE THE LIGHT OF THE WORLD. (Matt. 5: 14.)

Analysis. — TOPIC: The Character, Blessedness and Dignity of Christ's Disciples. — 1. Introduction to the Sermon on the Mount (vv. 1, 2). 2. The Character and Blessedness of Christ's Disciples (vv. 3-12). 3. Their Dignity (vv. 13-16).

Notes. — TIME: A. D. 28. — CONTEMP. HIST.: 216b. — CONNECTION: Between the last lesson and this, in Matt., Christ has: 1. Begun his ministry (ch. 4: 12-22; 194); 2. Made a circuit of Galilee (ch. 4: 23-25). (For other intervening events, see 195.) Chs. 5, 6, 7, constitute the Sermon on the Mount (198). Vers. 3-16, of this lesson, constitute Part I. of the Sermon (198a), and consist of an address particularly to the disciples (see "Analysis" above). Parallel passage (in part): Luke 6: 17-26. — PLACE and CIRCUMSTANCES: 198. — VER. 1: 227e. — VER. 2: 195, 196, 198. *Opened his mouth*: an expression indicating the importance of what is to follow (Job 3: 1; Ps. 78: 2; Acts 8: 35; Eph. 6: 19). *Taught them*: directly the disciples (v. 1); generally, the people (ch. 7: 28). — VER. 3: 211. *Poor*, etc.: Addressing poor and subjugated Israelites, he points out true poverty of spirit (Luke 4: 18; Jas. 2: 5; Isa. 29: 19; 66: 2). — VER. 4: *Mourn*: carried beyond mourning for sin (v. 3), to the sorrows by which the spiritual life is developed (Heb. 2: 10; 12: 5-11; 2 Cor. 4: 17; 12: 7-10). — VER. 5: Cited from Ps. 37: 11. Earthly conquerors had been proud; the people looked for Christ as such: he declares the contrary (Eph. 4: 2; Isa. 57: 13-15; 60: 21; 1 Cor. 3: 22.) — VER. 6: 227b. *Hunger and thirst*: deepest physical cravings; those having analagous spiritual cravings shall

be filled (Ps. 17: 15). Such was Christ's nutriment (John 4: 32-34); he commanded three petitions for such food, before one for bread (ch. 6: 9-11). — VER. 7: *Merciful*: includes all degrees of sympathy, love and help, from slight material kindnesses (as Mark 9: 41), to absolute devotion to Christ (as Luke 7: 47; see Matt. 25: 34-40). — VER. 8: More than ceremonial cleanness or moral uprightness; inward purity (Acts 15: 9). See *God*: 2 Cor. 3: 18; 1 Cor. 13: 12. **206.** — VER. 9: *Peacemakers*: in a deep and true sense; not hypocritically (Jer. 6: 14; Luke 12: 51); Jas. 3: 17, 18. — VER. 10: *Kingdom*, etc.: closes, as it opened (v. 3), the Beatitudes. The last Beatitude is calculated to prove a support in all ages of the Church (John 16: 33; 2 Tim. 3: 12; 1 Pet. 3: 14; 4: 14). — VER. 11: Christ turns now especially to the disciples, and expands v. 10. *False-ly*: qualifies *shall say*. — VER. 12: **212.** *Rejoice*: 2 Cor. 12: 10. *Reward*: not as earned, but as given (ch. 20: 11-15). *So, the prophets*: 1 Ki. 18: 3, 4; 19: 14; 2 Chron. 24: 21; Jer. 20: 2. — VER. 13: **109.** *Salt*: reference to its purifying and preserving qualities (2 Ki. 2: 20-22; Gen. 18: 23-32). *It be salted*: i.e., *the salt*. *Trodden*, etc.: Refuse salt, being hurtful to vegetation, was thrown into the streets where nothing grew. — VER. 14: *Light*, etc. (John 5: 35; Phil. 2: 15): only by being kindled from Christ, the *true Light* (John 1: 9; 8: 12). *City, on an hill*: Some such may have been in sight. Hill-tops were the favorite sites for cities, as readily defensible. The church, like Jerusalem, was so conceived of (Isa. 2: 2; Gal. 4: 26; Heb. 12: 22). — VER. 15: *Light a candle*: This comparison of the disciples to a candle, which it is necessary to *light*, may be meant to indicate that Christ alone is the source of *light* (v. 14, notes). — VER. 16: **206.** *So shine*: i.e., like a candle on its stick and a city on a hill. — VER. 13-16 include all Christians (*disciples*, v. 1; Phil. 2: 15).

Questions. — Where, according to Matt. 4, did Christ go after the Temptation? Whom did he call? What journey

did he make? Where was this sermon of Christ's delivered? To whom? What is it to be *poor in spirit*? What belongs to such? What is meant by *they that mourn*? What shall happen to them? What is it to be *meek*? What shall such receive? Tell what you understand by v. 6? What is meant by *the merciful*? What shall they receive? Who are those who *shall see God*? What is meant by *peacemakers*? What shall they be called? What belongs to those who *are persecuted for righteousness' sake*? Give some examples of persecution from the O. T.? Some from the N. T.? To what three things does Christ liken his disciples, vv. 13, 14? Explain how they are like these things? What will men do when Christ's disciples are such (v. 16)?

Truths.—1. That excellence of character has its sequence in blessedness. 2. That the blessedness has its center in God (vv. 3, 8-10, 12). 3. That good men are the hope of the world. 4. That they are so, only as God shines through them. 5. That they have a work to do for the world, second only to God's. — **Lessons.**—1. The duties: (1.) Of contrition; (2.) Of meekness; (3.) Of mercy; (4.) Of purity of heart; (5.) Of peacemaking; (6.) Of witnessing for God by a holy life. 2. That hunger of soul is a prime condition of spiritual good (v. 6). 3. The value of suffering to the soul.

To be fastened as nails in a sure place.

4. The unalterable rejection of *salt* which has *lost its savor*. — **Catechism.**—Q. 36: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification? A.: The benefits which in this life do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Points for Inquiry.—1. Give an outline of Christ's life, from the Temptation to the Sermon on the Mount. 2. How, during this period, does John supplement the first three Gospels? 3. What

inference may be made from their omissions at this period? 4. State the objections to, and the arguments for, the view that the Sermon was delivered as one discourse.

LESSON VI.: FEBRUARY 8.

THE TRULY RIGHTEOUS.

Daily Readings. — MON.: Matt. 5: 17-26. — TU.: Ex. 19: 1-11, 16-25. — WED.: Ex. 20: 1-17. — TH.: Isa. 1: 1-18. — FRI.: Matt. 23: 13-33. — SAT.: Psa. 51. — SUN.: Rom. 7: 7-25.

Matt. 5: 17-26.]

The Lesson.

[Commit vv. 17-20.

17. ¶ Think not I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. ¶ Ye have heard that it was said by them of old time, Thou

shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee

to the officer, and thou be cast into prison.	Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
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26. Verily I say unto thee,

Golden Text.—**BEHOLD, THOU DESIREST TRUTH IN THE INWARD PARTS.** (Pr. 51: 6.)

Analysis.—**TOPIC:** The Importance and Searching Nature of the Law.—1. Christ Come to Fulfill the Law (v. 17). 2. Its Permanence and Grandeur (vv. 18, 19). Its Searching Nature (v. 20). 4. The First Illustration: The Law of Murder (vv. 21-26).

Notes.—**TIME:** A. D. 28.—**CONTEMP. HIST.:** 216b.—**CONNECTION:** Immediately follows preceding lesson. Having first personally addressed the disciples (vv. 3-16), Christ proceeds, in Part II. of the Sermon on the Mount (vv. 17-48; 198a), to teach them that he has come not to destroy, but to fulfill, and to help the world to fulfill, the law. To this end, he shows how permanent, grand and searching it is, the latter by six illustrations, through the first of which this lesson extends (see "Analysis" above). As a whole, the lesson is peculiar to Matt. Parallel with v. 18, Luke 16: 17; with vv. 25, 26, Luke 12: 58, 59.—**PLACE and CIRCUMSTANCES:** 198.—**VER. 17: 228e.** *Am come:* with a strong meaning, as the Coming One whom all expected (ch. 11: 3). *The prophets:* here, their precepts; none would think that he would *destroy* their predictions.—**VER. 18: 227a.** *Heaven and earth pass:* 1 Cor. 7: 31; 1 John 2: 17; Matt. 24: 39; 2 Pet. 3: 10; Rev. 21: 1. *Jot:* "Yodh", the smallest Hebrew letter, hardly larger than a point. *Tittle:* These were small strokes which formed parts of letters. Christ puts high honor on the O. T.—**VER. 19: 211.** *Break one of these least:* points back to the *jot* and *tittle*, not with the thought of minute precepts (v. 20 condemns those most noted for such obedience), but of principles, which, though some of them may seem minute, are not so (Jas. 2: 10). *Least in the kingdom,* etc.: not exclusion (for entrance is on another condition), but a low plane (ch. 11: 11), as lightly appreciating and

causing others to appreciate, the principles of right. The remainder of the verse is the counterpart of this. The verse makes binding on Christians, not the Jewish law, but the broad spirit which underlies it, as Christ proceeds to show. — VER. 20: 227b, 215c, 215a. The law is so searching that even the scrupulous obedience of these persons, with whom the disciples were familiar, was insufficient. — VER. 21: *Have heard*: See v. 33, notes (p. 35.) *Was said*: Ex. 20: 13; Deut. 5: 17 (Num. 35: 30). *Them of old time*: Moses and the teachers and expounders who followed him. *Judgment*: 'tribunal'; the courts ordered to be established in Deut. 16: 8 (2 Chron. 19: 5); said to have consisted of seven men, with power to inflict capital punishment (Rome forbade their exercising this power, John 18: 31). — VER. 22: 228b, 213. *But I say*: a contrast, not between a false and true understanding of the law (Moses, etc., v. 21, were not guilty of the former); but between understanding it outwardly, and understanding its spirit. *Without a cause*: Probably interpolated. *Raca*: a word of contempt ('empty', 'worthless', 'foolish'). *Council*: the Sanhedrim (215d). *Thou fool*: in the Hebrew sense of impiety as well as of folly (thus in Ps. 14: 1). Formerly the Jewish courts (*judgment*) could put men to death by the sword; the Sanhedrim (*council*) by stoning; in aggravated cases the latter could (as an added indignity) throw the corpse into the Valley of Hinnom to be decomposed or burned. The result in each case was death; the degree of disgrace alone varied. 'But', says Christ, 'not on murder alone, but on angry thoughts, not the earthly but the heavenly *judgment, council, and hell fire*, will be visited' (Luke 12: 47, 48). *Thou fool*, etc., are not to be (superstitiously) understood as if possessing a damning quality (hear Paul, 1 Cor. 15: 36), but a wrong spirit back of them. — VER. 23: *Therefore*: because hard thoughts are so sinful. *If thou bring*: The bringing of gifts was frequent; hence the frequent duty of what follows.

Against thee: i.e., offenses chargeable on you; not those which you can charge on others (the latter are considered in Mark 11: 25). — VER. 24: *First:* qualifies *go thy way*. *Be* ('become') *reconciled:* do your part. — VER. 25: 'As prudence suggests the reconciling of difficulties before the civil law inflicts its penalties, so, far more, be reconciled to God while *in the way*' (1 Ki. 2: 2; Job 16: 22). *Adversary:* God's offended law. — VER. 26: **222b.** *Till:* i.e., 'never', the debt being infinite (ch. 18: 24, 25, 30, 34, 35).

Questions. — What did Christ say he had not come to do? What to do? Give the meaning of *the law* and *the prophets*? How long should they last? How much of them should last? What should be the place of the person who should *break* them and *teach men so*? What should be the place of the person who should obey and *teach them*? Whose *righteousness* was insufficient? Tell something about their *righteousness*? What was the old interpretation of the law of murder? What did Christ say about even angry words? Give the meaning of *judgment* (vv. 21, 22)? Of *council*? Of *raca*? Of *thou fool*? Before worshipping at God's altar, what did Christ say that men ought to do? Explain v. 25? What does v. 26 show about the length of God's punishment of the wicked?

Truths. — 1. That O. T. representations of duty are of permanent value (vv. 17-19). 2. That they are but an alphabet to help men to spell out true righteousness (vv. 21, 22 f. c.; Gal. 3: 24). 3. That their glory, when so apprehended, outshines that of the material universe (v. 18; Ps. 19). 4. That the most painstaking outward righteousness is worthless by itself (v. 20). 5. That peace can be made with

To be fastened as nails in a sure place.

God only during life (v. 26). — **Lessons.** — 1. The danger of inappreciation of God's law (v. 19). 2. The sinfulness of angry thoughts. 3. The duty of constant self-examination about our treatment of others (v. 23). 4. The importance of immediate reconciliation with God

(v. 25). — **Catechism.** — Q. 24: How doth Christ execute the office of a Prophet? A.: Christ executeth the office of a Prophet in revealing to us, by his word and spirit, the will of God for our salvation.

Points for Inquiry. — 1. What was Christ's doctrine of the *Kingdom of Heaven*? Other expressions for the same thing? 2. Give the N. T. uses of the word *righteousness*. 3. Give an account of the scribes. 4. Of the Pharisees. 5. Give an account of the progress of the idea of *hell* in the Bible; its literal meaning in v. 22.

LESSON VII.: FEBRUARY 15.

THE TONGUE AND THE TEMPER.

Daily Readings. — MON.: Matt. 5: 33-48. — TU.: Judges 11: 30-36; 1 Sam. 14: 24-27, 37-45; Mark 6: 22-28; Acts 23: 12, 13. — WED.: Gen. 24: 1-9; Rev. 10: 6, 7; Heb. 6: 13-20. — TH.: Jas. ch. 3. — FRI.: 1 Sam. ch. 26. — SAT.: 2 Ki. 6: 8-23. — SUN.: Rom. ch. 12.

Matt. 5: 33-48.]

The Lesson.

[Commit vv. 34-37.]

33. ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38. ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Golden Text.—BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT. (Matt. 5: 48.)

Analysis.—TOPIC (continued): The Importance and Searching Nature of the Law.—1. The Fourth Illustration: The Law of Oaths (vv. 33-37). 2. The Fifth Illustration: The Law of Retaliation (vv. 38-42). 3. The Sixth Illustration: The Law of Love and Hatred (vv. 43-48).

Notes.—TIME: A. D. 28. — CONTEMP. HIST.: 216b. — CONNECTION: The last vv. of the last lesson contained the first illustration of the importance and searching nature of the law, viz.: The Law of Murder (vv. 21-26). Between the last lesson and this, the second (vv. 27-30) and third (vv. 31, 32) illustrations have intervened (193a). The remaining three are given in this lesson (see "Analysis" above). Parallel passage (in part): Luke 6: 27-30, 32-36, 40. — PLACE and CIRCUMSTANCES: 198. — VER. 33: 206. *I have heard* (also in vv. 21, 38, 43): in the synagogue readings of the O. T., by which the people obtained their knowledge of it. *Hath been said*: Lev. 19: 12; Num. 30: 2; Deut. 23: 23. *Them of old time*: See v. 21, notes (p. 32). — VER. 34: 212, 206. *But I say* (also in vv. 39, 44): On the

nature of the contrast see v. 22, notes (p. 32). — VER. 35: 68, 206. — VER. 36: *Because, canst not*: The head and even its hairs are in God's hand (ch. 10: 30); hence such an oath appeals to God. — VER. 37: *Communication*: i.e., in respect to affirmation and denial. *Cometh of evil*: 210. John 8: 44; 1 John 3: 8. — VERS. 33-37: 1. The hair-splitting (ch. 23: 16-22) Jews denied the obligation of oaths which omitted God's name. Christ controverts this by four examples (*heaven, earth, Jerusalem, head*); i.e., he affirms the solemnity of all oaths. 2. Beyond this, he affirms that it is the Christian ideal to take no oaths, their necessity growing out of human sinfulness, and Christianity proposing to eradicate that. A Christian, i. e., should say "yes" and "no" as in God's sight, and hence as if under oath (v. 37; Jas. 5: 12). 3. But he rather states the Christian ideal, than forbids oaths upon suitable occasions for the satisfaction of others. God (Heb. 6: 13-17; 7: 21), Christ (in his frequent "verily, verily", and in responding to the adjuration of Caiaphas, ch. 26: 63, 64), an angel (Rev. 10: 5, 6), and Paul (2 Cor. 1: 23; Gal. 1: 20), should prove this. — VER. 38: *Hath been said*: Ex. 21: 24; Lev. 24: 20; Deut. 19: 21. — VER. 39: *Evil*: with an article; the *evil* (man), the injurer. — VER. 40: 1 Cor. 6: 7. Here, legal, as distinguished from physical (v. 39), wrong. *Take*: as a pledge for debt (forbidden in Ex. 22: 26, 27). *Coat*: an inner and less costly garment. *Cloak*: an outer and more costly garment. — VER. 41: 221a. *Compel*: a system of impressing horses or persons into the post or transportation service of the government. Here governmental wrong, as distinguished from physical (v. 39) or legal (v. 40) wrong from individuals. — VER. 42: *Give*: God's promise to give to us (John 14: 14), he fulfills in accordance with reason and with justice to the manifold claims upon him; so we are to give to others with reason and justice. *Borrow*: without usury (Deut. 23: 19, 20). — VERS. 38-42: As before (vv. 33-37), the

Christian ideal is here set forth. It is not to be literally and slavishly followed, in a world where good and bad are mixed. Christ and Paul did not turn the other cheek (John 18: 22, 23; Acts 23: 2, 3; but see Isa. 50: 6; 1 Cor. 4: 9-13); and Paul said: Rom. 13: 3, 4. — VER. 43: **228g.** *Hath been said, love:* Lev. 19: 18. *Hate:* not found; though Deut. 23: 6, conveys such an idea, and it animated the Jews. — VER. 44: *Pray, etc.:* Luke 23: 34. — VER. 45: **206.** *Children:* in being like him. — VER. 46: **215f.** — VER. 47: *Brethren:* **228b.** The Jews would not salute Gentiles. — VER. 48: Concludes grandly Part II. (vv. 17-48) of the Sermon on the Mount (see "Connection", Les. VI., p. 31, and above). *Perfect:* 'complete' (Lev. 11: 44; 1 Pet. 1: 15, 16); not in the "perfection" sense (ch. 6: 11, 12; Phil. 3: 12; 1 Tim. 1: 15).

Questions. — What is meant by *them of old time* (v. 33)? What had they taught about oaths? What sort of oaths did the Jews regard as not binding? What did Christ teach in opposition to this? What four examples did he give (vv. 33-36)? What did he say about oaths in general (v. 34)? How is this to be understood? What did he teach about retaliation? What three examples did he give (vv. 39-41)? How are Christians to treat their *enemies*? Why (v. 45)? Tell something about the *publicans*? What is the Christian standard of character (v. 48)?

Truths. — 1. That human nature, with respect to truthfulness, has fallen very low (proved by the fact and inadequacy of oaths). 2. That a sanctity belongs to the least things of God's creation (v. 36). 3. That God's fatherly relation to men binds them into a relation of brotherhood (vv. 44, 45). 4. That the highest and completest law is godlikeness (v. 48).

To be fastened as nails in a sure place.

— **Lessons.** — 1. The absurdities incident to a hair-splitting spirit (ch. 23: 16-22). 2. The proneness of men to plume themselves on unmeritorious actions (vv. 46, 47). 3. The duties: (1.) Of respecting oaths; (2.) Of making

one's word as good as an oath; (3.) Of overcoming the spirit of retaliation; (4.) Of loving enemies; (5.) Of striving to be godlike.—**Catechism.**—Q. 51: What is required in the third commandment? A.: The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

Points for Inquiry.—1. Give some account of Jewish tradition, and of the errors into which it ran. 2. Jerusalem: its history. 3. Its condition in Christ's time. 4. Its condition now. 5. The publicans: in general; as they appear in the N. T. 6. Comparing Scripture with Scripture, what is the Christian's duty as taught in vv. 34-37? 7. As taught in vv. 39-42? 8. State the current types of the so-called doctrine of perfection. To what degree, if at all, are they deducible from the Bible (v. 48)?

LESSON VIII.: FEBRUARY 22.

GIVING AND PRAYING.

Daily Readings.—MON.: Matt. 6: 1-13.—TU.: 1 Cor. 16: 1-3; 2 Cor. ch. 9.—WED.: Gen 18: 23-33.—TH.: 1 Ki. 18: 21-39.—FRI.: 2 Ki. 20: 1-11.—SAT.: Acts 12: 1-17.—SUN.: Matt. 26: 36-46.

Matt. 6: 1-13.]

The Lesson.

[Commit vv. 3-6.]

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say

unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5. ¶ And when thou prayest, thou shalt not be as the hypo-

crites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like

unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Golden Text.—**THY FATHER WHICH SEETH IN SECRET SHALL REWARD THEE OPENLY.** (Matt. 6: 6.)

Analysis.—**TOPIC:** The Disciples Warned against Hypocrisy.—1. The General Warning (v. 1). 2. The First Illustration: Almsgiving (vv. 2-4). 3. The Second Illustration: Prayer (vv. 5-13 [with which belong vv. 14, 15; see "Connection", Les. IX., p. 43]).

Notes.—**TIME:** A. D. 28.—**CONTEMP. HIST.:** 216b.—**CONNECTION:** Immediately follows preceding lesson. Begins Part III. of the Sermon on the Mount, viz.: The Disciples Warned against Hypocrisy (vv. 1-18; see "Analysis" above, and 198a). Mostly peculiar to Matt. Parallel with vv. 9-13, Luke 11: 2-4.—**PLACE and CIRCUMSTANCES:** 198.—**VER. 1:** Transition from actions to motives. *Alms*: rather (in v. 1; not in vv. 2-4), 'righteousness'. 227b. *To be seen*: self-ostentation rather than example for God's glory (ch. 5: 16). *Reward* (also in vv. 4, 6): See ch. 5: 12, notes (p. 28). 206.—**VER. 2:** 228d, 224. *Sound a trumpet*: a proverbial expression for self-praise. *Alms* were collected at the *synagogues*. *Have* (in

full) *their reward*: they have it to exhaustion, such as it is (similarly in v. 6). — VER. 3: *Thy*: emphatic in each case. Not to be followed literally, but in its spirit of humility. — VER. 4: *In secret*: according to the spirit of humility (v. 3), but with the happy consciousness of God's observation (Ps. 139: 12), which the disciples are thus encouraged to prize (similarly in v. 6). — VER. 5: *Standing*: a customary posture (1 Sam. 1: 26; Mark 11: 25). *Synagogues*: much resorted to for prayer. *Corners, etc.*: When there overtaken by the hour of prayer, this would be allowable; but they would intentionally suffer themselves to be so overtaken, and would pray in public at other hours also. — VER. 6: Avoid, as in v. 3, a merely literal interpretation. — VER. 7: 228c. *Use (not) vain repetitions*: one word, meaning to stammer, and thence to talk garrulously and emptily (Eccl. 5: 1, 2). The *heathen* were satirized by their own writers for such prayers. Christ forbids not length (Luke 6: 12), nor repetition (ch. 26: 39, 42, 44), but making a point of them. — VER. 8: *For your Father knoweth*: i.e., that sort of prayer might do, if God needed to be enlightened; but, as he knows our needs to begin with, and a chief aim in prayer is to draw close to him, it is impertinent. — VER. 9: 212. (Vv. 9-15, digression from the line of thought for the sake of instruction concerning prayer.) *After this manner*: as a specimen. *Our Father*: Only suggestions of this occur in the O. T. (Isa. 1: 2; 63: 16; Mal. 1: 6); until the Elder Brother (Rom. 8: 17) came, it could not be realized. — VER. 10: 211. — VER. 11: *Our*: i.e., that which is natural to us. Probably not *daily*, but 'needed'; in the Greek: 'Our bread—that needed (?)—give us to-day'. — VER. 12: *Debts*: undischarged obligations (to God); i.e., sins. *We forgive*: past tense in the Greek, as completed before the prayer (ch. 5: 23, 24). — VER. 13: *Lead us not*: Matt. 4: 1. *But deliver*: not equivalent to: 'But, if thou dost, deliver'; but to: 'Nay, rather deliver' (us from it completely); the last petition,

and expressive of a deep yearning for complete redemption from sin (Rom. 8: 23; 2 Tim. 4: 18). [*For thine, to Amen*, inclusive, is not found in the best Manuscripts.]

Questions.—What is the great sin forbidden in this lesson? What did Christ mean by *hypocrites*? How did they give? How did they pray? What were the *synagogues*? How are Christians to give? Whose approval are they to covet (v. 4)? Explain verse 6? What sort of praying is forbidden in verse 7? Why (v. 8)? How many petitions in the Lord's Prayer? How many are for God's honor? How many for our earthly good? How many for our spiritual good?

Truths.—1. That unworthy motives are the greatest snares of a religious life (vv. 1, 2, 5). 2. That God appreciates all good actions (vv. 4, 6). 3. That God is our Father. 4. That God encourages prayer. 5. That the truest prayer gives precedence to God's glory and to spiritual good.

—**Lessons.**—1. The ease with which religion may be made a vehicle of pride and of selfishness. 2. That we may do much praying with little prayer (v. 7). 3. That a spirit of forgiveness is to be as habitual as prayer (vv. 11, 12).

To be fastened as nails in a sure place.

—**Catechism.**—Q. 99: What rule hath God given for our direction in prayer? A.: The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

Points for Inquiry.—1. Elements in the moral condition of the Jews which make especially significant Part III. of the Sermon on the Mount. 2. Synagogues: their history, services, and service to religion. 3. Design of the Lord's Prayer. 4. Present a summary of the Bible teachings respecting prayer.

LESSON IX.: FEBRUARY 29.

OUR FATHER'S CARE.

Daily Readings.—MON.: Matt. 6: 24-34. — TU.: Josh. 24: 1-28.
 — WED.: 1 Ki. 17: 1-16. — TH.: 2 Ki. 19: 14-37. — FRI.: Ps. 104.
 — SAT.: Ps. 37. — SUN.: Psalms 34 and 23.

Matt. 6: 24-34.]

The Lesson:

[Commit vv. 31-34.]

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Golden Text.—CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU. (1 Pet. 5: 7.)

Analysis. — **TOPIC:** The Entire Dedication of the Heart to God. — 1. With Respect to Earthly Good (v. 24 [with which belong vv. 19-23; see "Connection" below]). 2. With Respect to Earthly Care (vv. 25-34).

Notes. — **TIME:** A. D. 28. — **CONTEMP. HIST.:** 216 b. — **CONNECTION:** Between the last lesson and this (vv. 14-23), the second illustration of Part III. (The Disciples warned against Hypocrisy) of the Sermon on the Mount — viz.: Prayer, beginning at v. 5 — has been completed (vv. 14, 15); and the third illustration — viz.: Fasting — has been given (vv. 16-18). At v. 19, Part IV. of the Sermon has been begun, viz.: The Entire Dedication of the Heart to God (vv. 19-34). This is inculcated as indicated under Points 1, and 2, in the above "Analysis", vv. 19-23 bearing on Point 1, which v. 24 of the lesson completes. 198a. Parallel passage (in part): Luke 12: 22-31. — **PLACE and CIRCUMSTANCES:** 198. — **VER. 24: 206, 228f.** *Serve:* with the sense also of belonging to (the verb is derived from the noun for slave): John 8: 34; Rev. 22: 3. — **VER. 25: Therefore:** because serving God only. *Take no thought:* rather, 'be not anxious'; from a verb meaning to divide, with the idea of distraction, for which there is no occasion if the heart's affection is not divided between God and something else (similarly in vv. 27, 28, 31, 34). — **VER. 26: 206.** *Behold:* they can only be glanced at (v. 28). — **VER. 27: 221a.** *Stature:* rather, 'duration of life' for: 1. Luke (12: 26) speaks of adding a cubit as a small thing, but to add it to one's stature would be a great thing; 2. Also there is little anxiety to increase *stature*, but much to prolong life; 3. Similarly we find a measure of distance applied to time in Ps. 39: 5. — **VER. 28: 98.** *Consider:* stronger than *behold* (v. 26); the lilies can be approached and studied. — **VER. 29: 165.** 2 Chron. 9: 15-28. The glory of God's least works exceeds that of man's greatest. — **VER. 30: Grass:** includes lilies (v. 28), since wild flowers are cut down with meadow grass and cured with it. The

resulting hay was used to stimulate fires. — VERS. 26-30: 1. God's care over the birds, in this passage, is an argument from the less to the greater toward trust that he will care for his children (ch. 10: 31). 2. His care over the lilies, besides this (v. 30), is an argument against anxiety in the direction of personal vanity (v. 29). — VER. 31: *Therefore*: i.e., since God will care, as shown in the preceding verses, and as asserted in v. 32 l. c. — VER. 32: 228c. Besides the foregoing reason, another, viz., the fondness of the idolatrous heathen for such things. — VER. 33: 211, 227b. *First*: not in the order of time (religious things first, worldly things secondly), but in the order of intensity of seeking; i.e., 'seek ye primarily the Kingdom', etc. (ch. 5: 6). *Righteousness*: here, holiness, as laid down in ch. 5: 17-48. *All these*, etc.: will fall into their proper place (Ps. 37: 25; 1 Tim. 6: 6). — VER. 34: *The morrow shall*, etc., and *Sufficient*, etc., delicately suggest the care-burdened nature of life, and the difficulty of fulfilling the command.

Questions. — What does Christ say it is impossible for men to do? What is meant by serving Mammon? For what does he command men to *take no thought* (vv. 25, 31)? What does he mean by *take no thought*? By what three illustrations does he show the needlessness of taking thought? Explain v. 27? What does he teach about earthly glory in v. 29? Tell something about Solomon? Explain the two arguments in v. 32? What is to be sought first? What will follow? What practical reason for taking no thought does he give in v. 32?

Truths. — 1. That earthly good (vv. 19-24) and earthly care (vv. 25-34) are likely to be the chief rivals of God in our affections (ch. 13: 22). 2. (From the command to put God above them, the fair inference:) That he requires the entire dedication of the heart to him. 3. That human glory is inferior to the glory of the least things of God's making (v. 29). 4. That the only successful pursuit of

good must be primarily a pursuit of God (v. 33). 5. That God cares for his children. — **Lessons.** — 1. The unserviceableness of a divided heart (v. 24). 2. The smallness of what men can accomplish by taking thought (v. 27). 3. The double labor involved in taking thought (v. 34). — **Catechism.** — Q. 32:

To be fastened as nails in a sure place.

What benefits do they that are effectually called partake of in this life? A.: They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Points for Inquiry. — 1. The place of the principle of a personal devotion to God, in Christ's teachings of duty. 2. Contrast of his teachings in this respect with those of the O. T., and with all other teachings. 3. The practical workings of such a doctrine. 4. Give some account of the state of feeling of the Jews toward the Gentiles in Christ's time.

LESSON X.: MARCH 7.

THE SAVIOR'S GOLDEN RULE.

Daily Readings. — MON.: Matt. 7: 1-14. — TU.: Mark 12: 28-34. — WED.: Luke 10: 25-37. — TH.: 1 Sam. ch. 20. — FRI.: 2 Sam. 15: 13-23; 16: 1, 2. — SAT.: 1 John 3: 11-18; 4: 7-21. — SUN.: 1 Cor. ch. 13.

Matt. 7: 1-14.]

The Lesson.

[Commit vv. 1-5.

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete it shall be measured to you again.

3. And why beholdest thou the

mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7. ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Golden Text.—WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM. (Matt. 7: 12.)

Analysis.—TOPIC: The Treatment Due to Others.—1. A Judging Spirit Forbidden (vv. 1-5), 2. A Discriminating Spirit Required (v. 6). 3. (a.) In View of the Mercies of God (vv. 7-11), (b.) The Golden Rule Laid Down (v. 12). 4. Warning against the Broad Road (vv. 13, 14 [which belong to the Conclusion of the Discourse; see "Connection", Les. XI., p. 50]).

Notes.—TIME: A. D. 28.—CONTEMP. HIST.: 216b.—CONNECTION: Immediately follows preceding lesson. Constitutes Part V. of the Sermon on the Mount, viz.: The Treatment Due to Others (vv. 1-12). Also includes two verses (13, 14) of Part VI. See "Analysis" above, and 198a. Parallel with vv. 1-5, Luke 6: 37, 38, 41, 42; with vv. 7-11, Luke 11: 9-13; with v. 12, Luke 6: 31; with v. 13, Luke 13: 24.—PLACE and CIRCUMSTANCES: 198.—

VER. 1: *Judge not*: i.e., ill. A fair and charitable discernment of the evil in others is not forbidden (v. 6 enjoins it). *That ye*, etc.: not by others, but by God; i.e., our imperfection in his sight is to deter us from judging ill of men (ch. 6: 15; 5: 7). — **VER. 2:** ch. 18: 28-35. — **VER. 3: 228b.** *Beholdest*: mere looking at. *Considerest*: perceiving distinctly. *Mote*: any small dry particle. *Beam*: or, 'joist'. — **VER. 4:** *How wilt thou*: 'how canst thou', in Luke 6: 42. — **VER. 5: 228d.** Before his *beam* was out, he only stared and carped at his brother's *mote*; now he will help him be rid of it. — **VERS. 3-5:** There are here: 1. A contrast as to the way of looking (*beholdest*, *considerest*). 2. A contrast as to magnitude (*mote*, *beam*). 3. A suggestion of our incapacity to judge by reason of sin (v. 5). 4. A hint as to the proper relative magnitude, in our view, of our faults and those of others (*beam*, *mote*; *first*, *then*). — **VER. 6: 84, 108, 91.** *That which is holy*: any thing sacred, from a word meaning what is offered in sacrifice. *Pearls* have some resemblance to peas, and to other food given to swine; finding them valueless to themselves, the swine are represented as likely to turn in rage upon the givers. This verse is the counterpart of vv. 1-5. While not judging ill of men, because of our ill-desert before God (vv. 1, 2), and because of our incapacity (vv. 4, 5), we are nevertheless to discriminate among them. — **VER. 7:** (Vv. 7-11, present the mercies of God. As v. 6 has bidden us withhold in some degree our pearls from men, the antithesis follows of God's bounty to men.) *Ask, seek, knock*: referring to prayer, and constituting a climax both of urgency and of nearness of approach. — **VER. 8:** The Gospels present this promise, and that of v. 7, in several forms. — **VERS. 9-11:** The limit to the promise of vv. 7 and 8, is implied in these verses where *bread* (not a stone), *fish* (not a serpent), and *good things*, are represented as what the Father will give (Jas. 4: 3); nothing else. — **VER. 11: 206.** *Evil*: in general, as compared with God. *How much more*:

See a like argument in Luke 18: 6, 7. *Good things*: notably the Holy Spirit (Luke 11: 13). — VER. 12: 228c. *Therefore*: i.e., in view of the mercies of God (vv. 7-11). *Do ye even so*: not the same things (which might not suit them), but things pleasing to them, as we would that they should do to us things pleasing to us. *For this is*, etc.: i.e., in respect to requirements between man and man (ch. 22: 39). — VER. 13: 213. *Enter*, etc., *for* ('because') the other way is broad. — VER. 14: 212. The other way is broad (v. 13), *because* few find the way of life. *For* (v. 13) and *because* (v. 14) are the same word, and their force is as indicated; i.e., 'Enter because the other way is broad — broad because few find the way of life'. Many might find; then the straitness would broaden: hence the responsibility for the straitness, rests with men.

Questions. — What is forbidden in vv. 1-5? What reason for the prohibition, is given in vv. 1, 2? What habit of this sort is pointed out in vv. 3-5? What points are involved in those verses (see notes, vv. 3-5)? What duty, of a different nature, is taught in v. 6? How does the Bible speak of dogs? How did the Jews regard swine? What are the promises about prayer in vv. 7, 8? What ground of encouragement to prayer is presented in vv. 9-11? How is the Golden Rule *the law and the prophets*? What is commanded in v. 13? Why? Why is the evil way broad?

Truths. — 1. That duties to others (Part V. of Sermon, vv. 1-12) immediately follow duties to God (Part IV., ch. 6: 19-34). 2. That a proper estimation (in not judging, vv. 1-5, and in discriminating, v. 6) and treatment (v. 12) of others, constitute the two directions in which those duties lie. 3. That God's mercies (vv. 7-11), and our own needs (*whatsoever ye would*, etc., v. 12) are the grounds of the performance of those duties. 4. That God is pledged to answer prayer in respect to really *good things* (vv. 9-11).

5. That the straitness of the way of life is the fault of men (notes, vv. 13, 14). — **Lessons.** — 1. The inconsistency of our judging others (vv. 3, 4). 2. Our incapacity to judge others (v. 5). 3. The duties: (1.) Not to judge; (2.) To discriminate; (3.) To pray; (4.) To obey the Golden Rule; (5.) To enter the

To be fastened as nails in a sure place.

strait gate. — **Catechism.** — Q. 42: What is the sum of the ten commandments? A.: The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves.

Points for Inquiry. — 1. N. T. senses of the word *brother*. 2. N. T. use of the word *hypocrite*. 3. Jewish divisions of the O. T.; what books respectively were included under *the law and the prophets*? 4. On what ground is it supposable that the Bible impels to urgency in prayer (vv. 7, 8)? 5. What is the real nature and weight of the argument in vv. 9-11?

LESSON XI.: MARCH 14.

THE FALSE AND THE TRUE.

Daily Readings. — MON.: Matt. 7: 15-29. — TU.: 1 Ki. 22: 1-23. — WED.: Jer. ch. 23. — TH.: 1 Sam. 15: 1-29. — FRI.: Acts 5: 1-11. — SAT.: 2 Tim. 4: 1-8. — SUN.: Matt. 25: 31-46.

Matt. 7: 15-29.]

The Lesson.

[Commit vv. 24-27.

15. ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him

unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

Golden Text.—BUT BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY. (Jas. 1: 22.)

Analysis.—TOPIC: Solemn Conclusion of the Discourse.—1. Warning against False Teachers (vv. 15-20). 2. Warning against a Spurious Religious Life (vv. 21-23). 3. The Respective Results of an Effectual and an Ineffectual Hearing of Christ's Words (vv. 24-27). 4. The Impression Made by the Sermon on the Mount (vv. 28, 29).

Notes.—TIME: A. D. 28.—CONTEMP. HIST.: 216b.—CONNECTION: Immediately follows preceding lesson. Concludes the Sermon on the Mount, and presents the greater portion of its Part VI., viz.: Solemn Conclusion of the Discourse (vv. 13-27). Vv. 13, 14 (Les. X.)—viz.: Warning against the Broad Road—constitute Point 1, under Part

VI.; and Points 1, 2 and 3, in the above analysis, are 2, 3 and 4, under it. 198a. Parallel passages (in part): Luke 6: 43-49; 13: 25-27. — PLACE and CIRCUMSTANCES: 198. — VER. 15: 90, 94. *False prophets*: ch. 24: 24. The first Christian centuries, while Christian doctrine was formulating itself, and when the Bible was accessible to few, were especially prolific in such; but the warning is appropriate to all ages. *In sheep's clothing*: outwardly not distinguishable from the sheep. — VER. 16: 97, 96. *Fruits*: opinions and practices (ch. 12: 33-35; Jas. 3: 12, 13; Mark 9: 39, 40). — VERS. 16-20 indicate the criteria by which to discern false teachers (vv. 16-18, 20), and their fate (v. 19). In considering fruits, the elements of time and of tendency should not be neglected: some trees are long in coming to fruit; and some develop fruit rapidly, but at great cost to the soil. — VER. 19: ch. 3: 10; John 15: 2, 6. — VER. 21: 207, 211, 206. *Lord, Lord*: with the lips (ch. 6: 7), and not as true confessors (1 Cor. 12: 3). — VER. 22: 227g, 217. *In that day*: John had vividly taught a day of reckoning (ch. 3: 12); in this discourse, Christ had implied it (ch. 5: 29, 30); the prophets had familiarized the people with this expression for it (Isa. 2: 20, 21; Mal. 3: 2; 4: 5); 211a. — VER. 23: *Then will I*: Christ the Judge; his Father's will the standard (v. 21). *Profess*: a full word; 'tell the plain truth', in contrast with their hypocrisy. *Never knew*: in the vital sense (John 10: 14). — VERS. 24-27: *These sayings*: Christ thus binds the entire discourse together; but, in a wider sense, all his sayings may be included (ch. 28: 20). *The, with rock, sand, rain, floods and winds*, indicates their frequency, and the commonness of such occurrences, in that country; the same might be inferred from its physical geography. *Rock*: Deut. 32: 4; 2 Sam. 22: 2, 47; 23: 3; Ps. 18: 2; 31: 2; 61: 2; Isa. 32: 2; 1 Cor. 10: 4. *Great was the fall*: because it was a house; a hut or a bird's nest would not have had such a fall. He who has heard, and hoped in, Christ's words, but has done so ineffectu-

ally, will be the greatest of human wrecks. — VRS. 28, 29: 207, 215c. Mark 6: 2; John 7: 45, 46; 6: 68; 18: 37.

Questions. — Against what does Christ warn his disciples in v. 15? What are they? What garb do they wear? How are they to be known? What will become of them (v. 19)? What is meant by those saying *Lord, Lord* (v. 21)? When is there, and when is there not, a value in saying those words? Who only will enter the Kingdom of Heaven (v. 21)? What will some of those who are excluded say (v. 22)? Why will Christ disown them (v. 23 l. c.)? To what does Christ liken the hearers and doers of his words? Why? To what those who hear and obey not his words? Why? What effect did the Sermon on the Mount produce? Why?

Truths. — 1. That the teaching function among sinful men will inevitably be abused (v. 15). 2. That *fruits* are a safe practical test by which to detect false teachers (vv. 16-18, 20). 3. That destruction awaits the ungodly (v. 19). 4. That professions and activity, without a corresponding life, amount to nothing (vv. 21, 22). 5. That the will of God the Father is the law of the universe (v. 21 l. c). 6. That God the Son is the Judge (v. 23; John 5: 22, 23). 7. That a lost soul is a colossal wreck (v. 27). — **Lessons.** —

To be fastened
as nails in
a sure place.

1. That it is not safe to judge by externals (v. 15). 2. That many who expect to be saved will be lost (v. 22). 3. That the abiding test of wisdom is obedience to Christ (vv. 24, 26). 4. That Christ has an unequalled teaching power (vv. 28, 29). — **Catechism.** — Q. 85: What doth God require of us, that we may escape his wrath and curse due to us for sin? A.: To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Points for Inquiry. — 1. Give some account of the false prophets of the O. T. 2. Show the especial pertinence of the warning against false teachers out of the first ages of the church. 3. Show, on grounds of reason, the transcendent importance of correct religious instruction. 4. The physical geography of Palestine in its bearings on the force of the closing illustrations of the Sermon. 5. Point out, so far as may be, the elements which must have conduced to the impression which Christ's teachings left, and to the contrast which was drawn between his teachings and those of the Scribes. 6. N. T. use of the verb *prophecy*.

LESSON XII.: MARCH 21.

QUARTERLY REVIEW.

Daily Readings. — MON.: Matt. ch. 1. — TU.: Matt. ch. 2. — WED.: Matt. ch. 3. — TH.: Matt. ch. 4. — FRI.: Matt. ch. 5. — SAT.: Matt. ch. 6. — SUN.: Matt. ch. 7.

[**Note.** — In case superintendents or teachers desire a special topic for Review Sunday, The Geography of the N. T. Lessons for the Year (see p. 8, and dictionary articles 52 to 81), would prove interesting, instructive, a preparation in part for the next quarter's work, and fruitful spiritually if the topic were handled with that end in view. — In preparation for Review, the dictionary articles on N. T. geography (52 to 81), and the articles 220, 180 to 193, 198, 198a, and 218, may be profitably read.]

General Questions. — 1. Give some account of Matthew and his Gospel? 2. State the leading events which he records until the Sermon on the Mount? 3. Describe the circumstances of the delivery of that Sermon and the effect which it produced? 4. Give the titles and extent of its six parts?

Questions on Lesson I. (ch. 2: 1-12). — 1. Tell something about the Wise Men? 2. What effect did their arrival have in Jerusalem? 3. How did Herod try to

make them serviceable to him? 4. How did they feel and act on reaching Bethlehem?

On Lesson II. (ch. 2: 13-23). — 1. What was Joseph warned to do? 2. What course did Herod take? 3. Describe him so as to make this action easier to understand? 4. By what steps did Nazareth become Christ's home?

On Lesson III. (ch. 3: 1-17). — 1. Give some account of John the Baptist? 2. State the main points of his preaching and what effect that preaching produced? 3. Why was Jesus baptized by him? 4. What great events immediately followed?

On Lesson IV. (ch. 4: 1-11). — 1. How came Christ's Temptation to occur? 2. What were its three points? 3. What was Christ's method of resistance? 4. What happened at the close of the Temptation?

On Lesson V. (ch. 5: 1-16). — 1. Recite the eight Beatitudes. 2. By what two illustrations did Christ show his disciples their relations to the world? 3. What did he bid them do before men? 4. By what assurance did he encourage them to endure persecutions?

On Lesson VI. (ch. 5: 17-26). — 1. How did Christ describe his attitude toward the law? 2. What did he say of its permanence? 3. What sort of righteousness did he say was insufficient? 4. Give (in your own words) his first illustration of true righteousness (vv. 21-26)?

On Lesson VII. (ch. 5: 33-48). — 1. Give (in your own words) his fourth illustration (vv. 33-37)? 2. His fifth (vv. 38-42)? 3. His sixth (vv. 43-48)? 4. What did he give as the Christian standard of character (v. 48)?

On Lesson VIII. (ch. 6: 1-13). — 1. What is the main warning in this lesson? 2. How are Christians to give? 3. How are they to pray? 4. Give (in your own words) the points in the Lord's Prayer?

On Lesson IX. (ch. 6: 24-34). — 1. What service does Christ say is impossible (v. 24)? 2. What does he forbid (vv. 25, 31, 34)? 3. Give the reasons which he presents for

so forbidding? 4. What does he say is to be sought first (v. 33)?

On Lesson X. (ch. 7: 1-14). — 1. This lesson being on the treatment of others, give (in your own words) its first rule (vv. 1-5)? 2. Its second, and explain it (v. 6)? 3. Its third (v. 12)? 4. On account of what mercies of God (vv. 7-11) is this last rule given?

On Lesson XI. (ch. 7: 15-29). — 1. Against what two dangers does Christ warn his disciples in this lesson (vv. 15, 21)? 2. What test of false teachers does he prescribe? 3. What does he say of the fate of some who expect to be saved? 4. To what does he liken those who hear and obey, and those who hear and disobey, his words?

Catechism. — Q. 2: What rule hath God given to direct us how we may glorify and enjoy him? A.: The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

LESSON A: MARCH 28.*

MAN'S SINFULNESS.

Daily Readings. — MON.: Isa. 1: 2-6; Rom. 7: 18-24. — TU.: Gen. 6: 3-12; 11: 1-9. — WED.: Ex. 32: 1-28. — TH.: Deut. 32: 1-29. — FRI.: 2 Ki. 17: 6-23. — SAT.: 1 Cor. 1: 10-13; 11: 17-22; Rev. 8: 1-3, 14-18. — SUN.: Ps. 53.

Isa. 1: 2-6; Rom. 7: 18-24.] **The Lesson.** [Commit Rom. 7: 21-24.

2. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and	brought up children, and they have rebelled against me.
	3. The ox knoweth his owner,

* The last Sunday of each quarter of 1880, has been left by the International Committee for a "lesson selected by the school". This lesson is offered merely as an optional. See Preface (IV.), and the titles of the Lessons B, C and D, in Index.

and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5. ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

18. For I know that in me (that is, in my flesh,) dwelleth

no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19. For the good that I would I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

Golden Text.—FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD. (Rom. 3: 23.)

Analysis.—TOPIC: Man's Sinfulness.—1. His Unreason (Isa. 1: 2, 3). 2. His Wickedness (v. 4). 3. His Diseased Moral Condition (vv. 5, 6). 4. His Powerlessness to Do Right (Rom. 7: 18-23). 5. His Cry of Despair (v. 24).

Notes.—ISA., CH. 1: An expostulatory discourse after some calamity to the Kingdom of Judah, probably Sennacherib's invasion (B. C. 711; 2 Ki. 18: 13-ch. 19), ten years after the fall of Samaria. Placed first in the book as general and incisive.—VER. 2: *Hear, O heavens*, etc.: God about to plead against his people; the prophet summoning, as it were, the court; it to include all celestial and terrestrial beings (Deut. 31: 21, 30; 32: 1; Ps. 50: 1-7; Jer.

2: 12; Mic. 6: 1, 2). — VER. 3: *The ox*, etc.: *They children* (v. 2), the *ox* and the *ass* the dullest brutes; they *nourished and brought up* (v. 2), the *ox* and *ass* owned and having but a *crib*; the *ox* and *ass*, nevertheless, less insensible and ungrateful (Jer. 8: 7). — VER. 4: *That are corrupters*: rather, 'degenerate'. *Provoked, unto anger*: rather, 'rejected with disdain'. *Gone away*: rather, 'alienated'. *Backward*: rather (expanding it), 'they have turned their back upon him' (Jer. 2: 27; 7: 24). — VERS. 5, 6: *Why*, to colon: God's chastening instruments are addressed; rather, 'On what part will ye smite again, will ye add correction?' No place was left sound from being chastised. Inner deterioration and outward trouble are God's punishing instruments. The work of each is vividly described (vv. 5 l. c., 6). — ROM. 7: 18-24: Paul here uses himself, as he would be without Christ, as an illustration of the power of sin. — VERS. 18, 19: *For I know*, etc.: a statement to prove that sin dwells in him (v. 17 l. c.). *For to will*, etc., and v. 19, state why he so knows, viz.: 1. Because he cannot *perform* his good wishes (v. 18). 2. Because the good he wishes to do he does not do, but the contrary (v. 19). — VER. 20: Restatement (from v. 17) of what he has now proved, viz., that sin dwells in him. — VER. 21: In view of what has been said, he describes this indwelling sin as a *law*; it is a perpetually observed fact, like the facts in nature which are called laws. — VERS. 22, 23: Description of the tragic workings of this law. Though he has attained to a real *delight* in God's law, this other law of sin wars upon the delighting state of his soul, and takes it captive. — VER. 24: Hence (if there were no Helper — to which matter he will come in v. 25), he would be (and for the moment supposes himself to be) as miserable as if chained forever to a corpse (an ancient mode of punishment). *Who shall deliver*, etc.: Men cannot; they are in the same plight. He, in his holiest mood (v. 22), cannot. God's holy law cannot. Christ alone can.

Questions.— Under what circumstances was Isa. ch. 1. spoken? Point out the contrasts between the people and brutes (vv. 2, 3)? Explain v. 5 f. c.? Show how v. 5 l. c. and v. 6, are true of sinners? Give the steps of the argument in Rom. 7: 18-24? How are vv. 22, 23, true to human experience? Give leading examples of sin before the Flood? Before Moses? Before the Captivity? Among the Jews in Christ's time? Among the N. T. Christians? How does God save the sinner? Is he saving you?

Truths.— 1. That sin is ingratitude (Isa. 1: 2). 2. That it is insensibility (v. 3). 3. That it is vileness (v. 4). 4. That it is a dreadful disease (vv. 5, 6). 5. That it amounts to a *law* which men cannot overcome (Rom. 7: 21-23). — **Lessons.**— 1. That God plainly describes sin (Isa. 1: 2-6). 2. That sin is incurable by man's medicine (vv. 5, 6). 3. That the better a man becomes, the keener is his realization of sin's power (compare Rom. 7: 22, with vv. 23, 24). 4. That the resulting despair leads to a truer appreciation of Christ (compare v. 24, with v. 25 f. c.). — **Catechism.**— Q. 18: Wherein consists the sinfulness of that estate whereinto man fell? A.: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Points for Inquiry.— 1. Show from various parts of the Bible, upon whom it charges the main responsibility for the existence of sin in the world (Matt. 13: 28). 2. Upon whom the remaining responsibility. 3. Compare the relative force of these two charges. 4. Distinguish between O. T. and N. T. representations of sin. 5. What is Paul's view of the function of God's law? 6. What is Paul's view of the steps by which a man is saved from sin?

To be fastened as nails in a sure place.

SECOND QUARTER:

APRIL, MAY, JUNE.

LESSON I.: APRIL 4.

THE POWER OF CHRIST.

Daily Readings.—**Mon.:** Matt. 8: 18-34.—**Tu.:** Matt. 19: 16-22; Luke 14: 25-33.—**Wed.:** Matt. 14: 13-33.—**Th.:** Matt. 15: 21-28; 17: 14-21.—**Fri.:** Matt. 12: 22-32.—**Sat.:** John 11: 14-45.—**Sun.:** Matt. 11: 1-6; John 14: 8-11; 21: 25; 20: 30, 31.

Matt. 8: 18-34.]

The Lesson.

[Commit vv. 23-27.

18. ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead.

23. ¶ And when he was entered

into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28. ¶ And when he was come to the other side into the country

of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30. And there was a good way off from them an herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Golden Text.—WHAT MANNER OF MAN IS THIS, THAT EVEN THE WINDS AND THE SEA OBEY HIM! (Matt. 8: 27.)

Analysis.—TOPIC: Christ's Withdrawal into the Country of the Gergesenes.—1. The Command to Depart (v. 18). 2. Incidents before Starting (vv. 19-22). 3. The Tempest Stilled (vv. 23-27). 4. Two Demoniacs Healed (vv. 28-32). 5. Christ Rejected by the Gergesenes (vv. 33, 34).

Notes.—TIME: A. D. 28.—CONTEMP. HIST.: 216b.—CONNECTION: Between the last lesson and this, in Matt., Christ has healed: 1. A leper (ch. 8: 1-4); 2. A centurion's servant (ch. 8: 5-13); 3. Peter's wife's mother and others (ch. 8: 14-17). Chs. 8, 9, describe ten great miracles, probably grouped according to their character, rather than altogether chronologically. Hence, probably this lesson belongs, chronologically, after Lessons II., III.; viz., after the teaching by parables (ch. 13: 1-52), where Mark (after his ch. 4: 1-34) puts it. If so, several weeks and important events have intervened since the last lesson (Quar. I., Les. XI.). 195. Parallel with vv. 18, 23-34, Mark 4: 35-41; 5: 1-17; Luke 8: 22-37. Parallel with vv. 19-22,

Luke 9: 57-60 (Luke places this passage late in Christ's ministry; as such a group of incidents can hardly have occurred twice, either Evangelist may have disregarded the chronological order). — PLACE: Sea-side near Capernaum (56), Sea of Galilee (61), Country of the Gergesenes (63). — CIRCUMSTANCES: Great weariness (shown by "they took him as he was", Mark 4: 36; and by his slumber in the storm); storm and doubt on the sea; devils and rejection on the land; autumn. 196, 197. — VER. 18: 207. Exhausted, Christ would cross the sea for rest. — VER. 19: 215c, 207. — VER. 20: 85, 207. He is plain with those who will follow him (Luke 14: 25-33). — VER. 21: 227e, 207. *Bury*: done on the day of the death (Matt. 9: 23; Acts 5: 6, 7, 10); a bounden duty of sons (Gen. 25: 9). — VER. 22: *Let the dead* (spiritually) *bury their dead* (literally): there were enough such to do it; delay for the purpose would be perilous; foregoing the privilege would teach a salutary lesson. — VER. 24: 61. *Tempest*: same Greek word as that for 'earthquakes', ch. 24: 7, and implying great violence. *Was covered*: rather, 'was becoming covered'. *Asleep*: through weariness and trust. — VER. 26: *Little faith*: they had some, in crying to him. *Rebuked*, etc.: because of their extraordinary vehemence, he personifying them (Ps. 89: 9; 107: 29). — VER. 27: *Men*: others than disciples. — VER. 28: 62, 63, 210, 217. *Two*: Mark and Luke mention only one. They could not be bound or quieted (Mark), and were naked (Luke), and homicidal (*no man might pass*). — VER. 29: 207. *What have*, etc.: They recognize Christ's divinity (Jas. 2: 19 l. c.), and use a phrase meaning that they wish to be let alone (Judges 11: 12; 1 Ki. 17: 18; 2 Ki. 3: 13). *Torment*: as in hell. *The time*: the Judgment (Matt. 25: 41). — VERS. 30-32: 91. Job 1: 12; 2: 6. Respecting this destruction: 1. From the point of view of the swine: (1.) Death by drowning was as merciful as the death which awaited them; (2.) If it helped cure the demoniacs, or did moral good, it was more serviceable

than slaying them for food would have been. 2. From the point of view of the owners: (1.) If they were Jews, they were in unlawful business (Lev. 11: 7); (2.) In any case, the Owner of all things, had a right to take this amount of property for his use. 3. From the point of view of the miracle: (1.) So violent cases of demoniacal possession, may have needed for their cure some such reassurance as the visible departure of the devils into the swine; (2.) In any case, the physical effect of the devils on the swine, conveyed, for all generations, a great moral truth. — VER. 34: *Besought*, etc.: lest they might suffer more pecuniary loss (Job 21: 13, 14; Acts 16: 39). *Coasts*: rather, 'borders'.

Questions. — What, in Matt., has occurred between the last lesson and this? At what point in Matt., chronologically, does this lesson belong? What sort of day had preceded the night of the storm? Why would Christ withdraw across the sea? Describe the incidents preceding the voyage? What does v. 20 teach men not to expect in following Christ? What does v. 22 require in following him? Describe the Sea of Galilee? Tell what occurred on the voyage? Contrast Christ's conduct in danger, with the disciples'? Tell what you can about possession by devils? About the case of these demoniacs? How were they cured? Give some possible reasons why the devils were let go into the swine? The effect? Conduct of the Gergesenes, and why?

Truths. — 1. That Christ was perfectly human in his work (shown by his exhaustion). 2. That his faith made him superior to instinctive terrors (vv. 24, 26). 3. That he had power over the natural world (v. 26). 4. That Satan's influence over men, at Christ's advent, was peculiarly strong and malignant (v. 28). 5. That Christ confronted and repelled that influence (v. 32). 6. That his dealings with men were absolutely candid (vv. 20, 22). 7. That his claims transcend those of the nearest human relation-

ships (v. 22). — **Lessons.** — 1. The attractiveness of Christ (vv. 18, 19). 2. That faith insures perpetual peace (vv. 24, 26; Isa. 26: 3). 3. The morbidness (v. 28), grossness (v. 31), and cruelty (v. 32), of Satan and his subjects. 4. That covetousness is likely to drive away Christ (v. 34). — **Catechism.** —

To be fastened as nails in a sure place.

Q. 26: How doth Christ execute the office of a King? A.: Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Points for Inquiry. — 1. Relation of the physical geography of the Sea of Galilee, to its storms. 2. Shipping and navigation of Christ's time. 3. Demoniacal possession. 4. Christ's plan in treating it (ch. 12: 24-29). 5. Significance of the frequent confession of Christ's divinity by devils. 6. Christ's miracles: classify them; their value as accrediting his mission; their significance in other ways. 7. Inferences proper to be drawn from the verbal differences of this lesson in Matt., Mark and Luke.

LESSON II.: APRIL 11.

THE INVITATION OF CHRIST.

Daily Readings. — MON.: Matt. 11: 20-30. — TU.: Gen. 19: 12-28. — WED.: Isa. 23: 1-14. — TH.: 1 Cor. 1: 18-31. — FRI.: 1 Cor. ch. 2. — SAT.: John 5: 17-29. — SUN.: Isa. 55; John 4: 1-15.

Matt. 11: 20-30.]

The Lesson.

[Commit vv. 27-30.]

20. ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in

Tyre and Sidon, they would have repented long ago in sack-cloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum,

which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25. ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

Golden Text.—COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. (Matt. 11: 28.)

Analysis.—TOPIC: Christ's Relation to God and Invitation to Men.—1. The (Proud) Unbelief of the Time Condemned (vv. 20-24). 2. The Divine Wisdom, in Revealing itself to the Lowly, Confessed (vv. 25, 26). 3. Christ Omnipotent and the only Revelator of God (v. 27). 4. His Invitation to those Laboring and *Heavy Laden* (vv. 28-30).

Notes.—TIME.: A. D. 28.—CONTEMP. HIST.: 216b.—CONNECTION: Chronologically (see "Connection", Les. I., p. 60), this lesson soon follows the Sermon on the Mount (Quar. I., Lessons V.-XI.). Between the last lesson and this, in Matt., Christ has: 1. Returning to Capernaum, healed a paralytic (ch. 9: 1-8); 2. Called Matthew, attended his feast, and discoursed on fasting (ch. 9: 9-17); 3. Healed a woman long diseased, and raised Jairus' daughter (ch. 9: 18-26); 4. Healed two blind men (ch. 9: 27-31); 5. Healed a dumb demoniac (ch. 9: 32-34); 6. Evincing compassion for the multitude (ch. 9: 35-38); 7. Sent the apostles on a trial mission in Galilee (ch. 10; ch.

11: 1); 8. Received and answered a message from John the Baptist, and begun a discourse suggested by it (ch. 11: 2-30). Of this discourse, vv. 7-19, are upon the character and mutual relations of John and of Christ; and vv. 20-30 (the lesson), as in the above "Analysis". 195. Parallel with vv. 21-23, and 25-27, are Luke 10: 13-15, and 21, 22 (Luke connects these passages with the mission of the Seventy, late in Christ's ministry; from the context in each case, it is believed they were used on both occasions). — PLACE: Galilee (60). — CIRCUMSTANCES: John's imprisonment and wistful message, stir deep feelings in Christ; he eulogizes John, pronounces woes upon the unbelieving, recognizes God's hand in the kind of people who believe, and summons the *heavy laden*; summer. 197. — VER. 20: 27c. *Most of*, etc.: mostly unrecorded (John 21: 25); Luke 4: 23 refers to some at Capernaum. *Repented not*: as Christ had enjoined (ch. 4: 17). — VERS. 21, 23: 57, 54, 81, 79, 56, 212, 213, 80. *Woe* (and the evil in v. 23): foretold, not wished. *Chorazin, Bethsaida*: mentioned as representatives of the small Galilean towns (Mark 1: 38) where Christ had labored. *In sackcloth*, etc.: as Nineveh had done (Jonah 3: 5-9). *Capernaum*: the chief town, in distinction from small towns like Chorazin and Bethsaida. *Exalted*, etc.: because Christ had resided there. He compares the town most favored, with that most miserable (*Sodom*), the towns less favored with those less miserable (*Tyre, Sidon*, which still existed, Acts 12: 20). — VERS. 22, 24: 211a. *More tolerable*: Those enjoying gospel opportunities are more blessed (v. 11 l. c.), or more miserable (as here), than others (Luke 12: 47, 48). — VER. 25: 207, 206. *Answered*: The prayer *answered*, or explained, the mystery of God's dealings. (vv. 20-24). *Thank*: rather, 'confess to'; i.e., 'thankfully recognize'. *Because*: rather, 'that'. *Hast hid*, etc.: from those who think to fathom them by their own wisdom (1 Cor. 1: 26-29; Jas. 4: 6 l. c.); e.g., the scribes and Pharisees. *Hast revealed*, etc.:

to those trustful and teachable like children (ch. 18: 1-4; 1 Pet. 2: 1, 2; 1 Cor. 1: 30, 31); e.g., the disciples. — VER. 27: 207. *All things*, etc.: only excepting God himself (1 Cor. 15: 27); ch. 28: 18; John 3: 35; 17: 2. *Knoweth*: i.e., adequately; John 3: 13; 1: 18. Thus omnipotent and the only Revelator of God, he extends the invitation of vv. 28-30. — VER. 28: *Come unto me*: Only a divine being could so speak (Isa. 45: 22). *Labor and are heavy laden*: those (over-) working (actively), and those burdened (passively), in temporal, but chiefly in spiritual respects (Isa. 55: 1-4). — VER. 29: *My yoke*: i.e., 'the line of conduct which following me will require'; which shows that those laboring, etc., were chiefly so in trying to do right under other systems. *Learn of me*: Phil. 2: 5-8; 1 Pet. 2: 21. *Ye shall*, etc.: Jer. 6: 16. — VER. 30: Amid this world's evil, following Christ will be a *yoke*, a *burden*; but it will be *easy*, and *light* (1 John 5: 3).

Questions. — What circumstances led to this discourse (vv. 2-19)? How came John to be in prison (ch. 14: 3-5)? What does v. 20, show about the unrecorded works of Christ? Tell something about Chorazin? About Bethsaida? About Capernaum? As representatives of what, did Christ mention the first two? Tell something about Tyre? About Sidon? About Sodom? Why was Capernaum compared with Sodom, and the others only with Tyre and Sidon? What first made it especially guilty? For what did Christ thank the Father (vv. 25, 26)? Can you think of any reasons why? What two facts does Christ declare about himself in v. 27? Explain the invitation in vv. 28-30? What does it show about Christ's nature? Have you heeded the invitation?

Truths. — 1. That God exercises the right of giving to some, better opportunities than to others (vv. 21-24). 2. That men have the power to change their destiny (v. 20 implies that the cities might have repented, and altered their fate). 3. That God hides the truth from the un-

teachable, and reveals it to the teachable (v. 25). 4. That Christ is omnipotent (v. 27). 5. That Christ is the only Revelator of God (v. 27). 6. That he can satisfy all needs (vv. 28, 29). 7. That he invites all needs to satisfy themselves in him (v. 28). — **Lessons.** — 1. That neglected opportunities do but increase condemnation (vv. 21-24). 2. That times of strong emotion are times to lift the heart to God (vv. 25, 26). 3. The tenderness of Christ's appeals to men (vv. 28-30). — **Catechism.** — Q. 31: What is effectual calling? A.: Effectual calling is a work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

To be fastened as nails in a sure place.

Points for Inquiry. — 1. John's state of mind in sending to Christ (vv. 2, 3). 2. Significance of Christ's answer (vv. 4-6). 3. Substance of the address, vv. 7-19. 4. Reasons for the principle recognized in vv. 25, 26; illustrate from the history of Christianity. 5. Define, support from other Scripture, and explain, the two doctrines respecting Christ in v. 27. 6. Bearing of vv. 28-30, on the divinity of Christ. 7. In what ways does Christ fulfill the promise of vv. 28, 29.

LESSON III.: APRIL 18.

THE WHEAT AND THE TARES.

Daily Readings. — **MON.:** Matt. 13: 24-30, 37-43. — **TU.:** Acts 13: 1-12. — **WED.:** 1 Ki. 2: 1-11. — **TH.:** 1 Ki. 2: 28-46. — **FRI.:** Gen. 9: 8-17; Luke 9: 51-56. — **SAT.:** Ps. 73. — **SUN.:** 2 Pet. 3: 1-14.

Matt. 13: 24-30, 37-43.] The Lesson.

[Commit vv. 40-43.]

24. ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was

sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

37. He answered and said unto

them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be walling and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Golden Text.—THE HARVEST IS THE END OF THE WORLD. (Matt. 13: 39.)

Analysis.—TOPIC: The Parable of The Tares. — 1. The Parable (vv. 24-30). 2. Its Interpretation (vv. 37-43).

Notes.—TIME: A. D. 28. — CONTEMP. HIST.: 216b. — CONNECTION: Chronologically (see "Connection", Les. I., p. 60), several weeks and important events have intervened between the last lesson and this. In Matt., Christ has: 1. Defended the disciples' plucking corn on the Sabbath (ch. 12: 1-8); 2. Healed a withered hand (ch. 12: 9-14); 3. Evaded the conspiring Pharisees, and healed multitudes (ch. 12: 15-21); 4. Answered a charge (on his

healing a blind and dumb demoniac) of casting out devils by Beelzebub, and a request for a sign (ch. 12: 22-45); 5. Likened his followers to his brother, sister, mother (ch. 12: 46-50); 6. Inaugurated teaching by parables (ch. 13: 1-52; Mark 4: 1-34). Of seven parables assigned by Matt. to this occasion, that of this lesson is the second, and is peculiar to Matt. It is after this day of parable teaching, that Lesson I. belongs (see "Connection", p. 60).

195. — PLACE: Sea-side near Capernaum (56). — CIRCUMSTANCES: Christ repairs to the sea-side; multitudes assemble; he enters a boat and speaks to them on the shore (ch. 13: 1, 2; Mark 4: 1); autumn. — VER. 24: 228, 211. *Is likened*: rather, 'has become like' (long ago). *Unto a man*: i.e., 'the case of a man [about to be described]'. — VER. 25: 101, 102. *While men* (in general) *slept*: i.e., 'by night' (with no blame to the servants). — VER. 26: *When, then*: Only toward fruiting time, were tares and wheat readily distinguishable. — VER. 27-30: 1. Surprise of servants (i.e., good men) at tares, where a powerful *householder* has sown *good seed*; 2. Explanation, that it is an enemy's work; 3. Further explanation, that, by the nature of their growth, the wheat and tares cannot be separated until they have matured; 4. Time foretold when the separation will be absolute and final (hence, exterminating zeal not blamed, but instructed). The parable of The Sower (vv. 3-9, 18-23) recognizes and partly explains the fact, that, though the Sower is none other than Christ, much of the seed is wasted. The parable of The Tares, fixes the responsibility upon *an enemy*, explains why the condition of things is tolerated, and states when the toleration will cease. The first parable calmly states the situation; the second as calmly lays bare its causes. — VER. 37: 207. — VER. 38: 210. *The field is the world*: not 'the Church' (as some have held), because: 1. The *field* is represented as the developing place of both the good and the bad (which is only slightly true of the Church); 2.

The good (as well as the bad) are represented (v. 30) as reaped off from the *field* at the last (which is untrue of the Church, Eph. 1: 22, 23). *Children of the wicked one*: John 8: 44; Acts 13: 10; 1 John 3: 8, 10. — VER. 39: **210, 211a, 209.** Joel 3: 13; Rev. 14: 15-19; Matt. 16: 27; 24: 31; 2 Thess. 1: 7. — VER. 41: *His, his*: Christ's are even the *angels* and the *kingdom*; much more, men. *Things that offend*: rather, 'stumbling-blocks'; i.e., 'men tempting and hindering others' (Zeph. 1: 3). *And them, etc.*: i.e., those sinning directly. — VER. 42: **213.** Mal. 4: 1; Matt. 3: 12; 13: 49, 50; 25: 41; Luke 3: 17; 16: 23, 24; 2 Thess. 1: 8, 9; Rev. 19: 20; 20: 10, 15; 21: 8. *Gnashing of teeth*: a suggestion of the remorseful rage (Acts 7: 54) of hell. — VER. 43: **227b, 206.** Dan. 12: 13. *Who hath, etc.*: an exhortation used by Christ, when his words convey more than they express (ch. 11: 15; 13: 9).

Questions. — What are parables? Explain why Christ used them (vv. 10-17)? In what season, of what year, and under what circumstances, did he deliver this one? How many at this time? What was the first? What was the second? Who is the Sower in this parable? What the *field*? Who the *enemy*? What did the *enemy* do, and when? What kind of plant is the tare? Who are *wheat*? Who, *tares*? When were they distinguishable? What does this fact teach? Who were the *servants*? What two questions did they ask? What answers did they receive? What do the answers teach? What is the *harvest*? Who are the *reapers*? What will happen to the *tares*? What to the *wheat*? Give other Bible teachings on these points?

Truths. — 1. That the world was originally holy (v. 24). 2. That sin was introduced into it primarily by Satan (v. 25). 3. That the nature of its reception was such, that it cannot be forcibly separated from that which is good, without destroying both (v. 29). 4. That it will one day reach a stage when it can and will be forcibly and forever

separated (v. 30). 5. That all things are in the possession of Christ (v. 41, note). 6. That majesty and glory will mark the consummation of the world's history (vv. 41-43).

— **Lessons.** — 1. That it is natural to wonder at the badness of the world (v. 27). 2. That the *Householder*, rather than human reason, is to be sought, for a solution of the problem (v. 27). 3. That removing badness out of the world, is less to be aimed at, than developing goodness in it (vv. 28-30). 4. That it was the *Householder's* wisdom and strength

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(to forbear), rather than his mistake and weakness, which let the tares have their day (vv. 28-30). — **Catechism.** — Q. 102: What do we pray for in the second petition? A.: In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Points for Inquiry. — 1. Compare this parable and that of The Sower (notes vv. 27-30). 2. Explain vv. 10-17. 3. Indicate any connection which may exist between this epoch of parable teaching, and a new stage in Christ's ministry. 4. Compare Christ's parables with those of human literature, and with those of the O. T. 5. Indicate some elements of their power. 6. What light do they throw on Christ's early life, and on his human tastes? 7. Present instances of an act like that of v. 25, between man and man.

LESSON IV.: APRIL 25.

CONFESSION AND CROSS-BEARING.

Daily Readings. — MON.: Matt. 16: 13-28. — TU.: 1 John 4: 1-15; 5: 1-12. — WED.: Acts 2: 14-36. — TH.: Acts 10: 25-43. — FRI.: Acts 5: 27-42. — SAT.: 2 Cor. 11: 18-33; 12: 1-8. — SUN.: 2 Cor. ch. 4.

Matt. 16: 13-28.]

The Lesson.

[Commit vv. 24-28.]

13. ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some say *that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which *is* in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21. ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto

Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24. ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of *man* coming in his kingdom.

Golden Text.—**IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME.** (Matt. 16: 24.)

Analysis.—**TOPIC:** Christ's Divinity Acknowledged, Sufferings Foreshown, and Claim on his Followers Stated.—1. Peter's Inspired Confession of Christ's Divinity (vv. 13-20). 2. Christ's Sufferings Foreshown (vv. 21-23). 3. His Claim on his Followers Stated (vv. 24-28).

Notes.—**TIME:** A.D. 29.—**CONTEMP. HIST.;** 216b.—**CONNECTION:*** Between the parable teaching (ch. 13: 1-52), to which the last lesson belonged, and this lesson, in Matt., Christ has: 1. Taught and been rejected at Nazareth (ch. 13: 53-58); 2. On hearing of John the Baptist's martyrdom (ch. 14: 1-12), repaired to a desert place, and there fed 5,000 and healed their sick (ch. 14: 13-21); 3. Walked on the sea (ch. 14: 22-33); 4. Healed multitudes in the land of Gennesaret (ch. 14: 34-36); 5. Discoursed on eating with unwashed hands (ch. 15: 1-20); 6. Healed a daughter of a woman of Canaan (ch. 15: 21-28); 7. Healed multitudes, and fed 4,000 by the Sea of Galilee (ch. 15: 29-39); 8. Answered a request for a sign (ch. 16: 1-4); 9. Warned the disciples against the Pharisees and Sadducees (ch. 16: 5-12). The order of these events is chronological as follows: Ch. 13: 1-52, belongs to autumn, A.D. 28; Point 1, belongs to winter, 28-29; Points 2, 3, 4, belong to spring, 29; Points 5, 6, 7, 8, 9, belong to summer, 29. **195.** Parallel passages: Mark 8: 27-38; 9: 1; Luke 9: 18-27.—

* The Sermon on the Mount (Quar. I., Lessons V. to XI.) was delivered in the summer of A.D. 28. The words of Les. II. (Quar. II.) were spoken soon after. Les. III. (which Les. I. follows chronologically; see "Connection", p. 60) belongs to the following autumn. This lesson belongs to the summer of 29. Only some nine months of Christ's life now remain. The "Connection" of the remaining lessons, will fill these months out quite fully. Let the scholar notice that this statement fixes the chronology of all the lessons since the Temptation (Quar. I., Les. IV.); and, from this point on, let him give the sequence of events close attention.

PLACE: Neighborhood of Caesarea Philippi (55). — **CIRCUMSTANCES:** The closing stages of Christ's ministry approach; his disciples ought by this time to know his true nature; he will find if this be true, and follow their confession, by assuring them that death rather than earthly triumph, awaits him; summer. — **VER. 13: 207, 55, 227e.** *Coasts:* rather, 'parts' (ch. 2: 22 l. c.). *Asked:* while in "the way" (Mark 8: 27), and after prayer (Luke 9: 18). — **VER. 14: 124, 138, 148.** Ch. 14: 2; Luke 9: 7-9. — **VER. 15:** *But whom say ye:* As distinguished from vague and mutually contradictory notions about himself (v. 14), Christ expects in his followers accurate and positive views. — **VER. 16: 157, 207, 206.** (Peter had similarly confessed earlier, though under less solemn circumstances; John 6: 66-71.) *Thou art:* not 'I say that', or 'We say that'; which shows that the conviction was profound and from God's Spirit. *The Christ:* i.e., the Messiah expected by the Jews. *The Son,* etc.: i.e., divine; whereas the Jews expected a human Messiah, who should at length be elevated to that office. Thus Peter grasped Christ's twofold nature, which loftiness of view explains the blessing of v. 17. *Living God:* This intensifies the confession of Christ's divinity, showing that Peter did not mean it figuratively. Ps. 2: 7; Matt. 14: 33; 26: 63, 64; John 1: 49; 11: 27; 20: 28, 29, 31; Acts 9: 20; Phil. 2: 11; Heb. 1: 2, 5; 1 John 2: 22. — **VER. 17: 206.** *Blessed:* a solemn word (same as that used in the Beatitudes, ch. 5: 3-11), applied to members of God's Kingdom. Notice: 1. That Christ could not have so replied to Peter's confession, if not divine; 2. That this confession (and Christ's implied acceptance of it) would greatly help the disciples to bear v. 21, and the coming terrible events. — **VERS. 18, 19: 211, 213, 212.** On these vv. see 157. — **VER. 20:** *Then charged he,* etc.: because: 1. He would have men find it out (similarly he had treated the disciples until now); 2. He would not kindle those external Messianic hopes to which the people were too prone. —

VER. 21: 68, 215d, e, c. First of four definite announcements (here; ch. 17: 22, 23; 20: 17-19; 26: 1, 2). *Must*: by the divine purpose (ch. 26: 54; Luke 24: 26; John 3: 14). *And be raised*: The disciples did not expect his resurrection (though foretold here and in ch. 17: 23; 20: 19), because not understanding it (Mark 9: 10, 32). — **VER. 22: 207.** *This shall not be*: spoken confidently as if Peter would guard him. This putting himself above God's plan, caused the sharpness of v. 23. — **VER. 23: 210, 206.** *Get thee*, etc.: as Christ had said to Satan (ch. 4: 10). *Thou art*, etc.: rather, 'Thou art my stumbling-block', i.e. (as in the comparison to Satan), 'Thou temptest me' (Rom. 14: 13). *Savourest*: rather, 'favorest'. — **VERS. 24-26: 227f.** As Christ had announced for himself self-denial and suffering, so he announces these for his followers. Ch. 10: 38, 39; Acts 14: 22; 1 Thess. 3: 3; Rev. 7: 14. *Will save his life* (in this world by disloyalty to me) *shall lose it* (in the next). *Will lose his life* (in this world) *for my sake shall find it* (in the next). *If he shall gain the whole world* (which no one has done or can do). — **VER. 27: 209.** *Shall reward*: Christ will come, not with his angels only (ch. 13: 41), but as Judge (ch. 24: 30; 25: 31). — **VER. 28:** On this see 211b.

Questions. — How much time between the last lesson and this? What main events have occurred, and at what seasons? Why did Christ put the question of vv. 13, 15, at this time ("Connection")? Where was he, and under what circumstances (v. 13, and notes)? Tell something about Cæsarea Philippi? What views of Christ did men hold (v. 14)? What view of him did Peter hold (v. 16)? What two points in this view (v. 16, notes)? What does Christ's reply show about his nature (v. 17, notes)? Explain vv. 18, 19? What did Christ charge the disciples (v. 20)? Why? What did he foretell (v. 21)? What did Peter say to Christ (v. 22)? What did Christ reply (v. 23)? Explain vv. 24-26? Ver. 28? What about Christ does v. 27 show (notes)?

Truths.—1. That Christ is divine (vv. 16, 17). 2. That he is Judge of the world (v. 27). 3. That he aimed to have his life teach men more than his words (vv. 15, 20). 4. That men are pillars of his Church (v. 18). 5. That their responsibility respecting the Church is immense (v. 19; ch. 18: 18). 6. That the Christian life involves fellowship with the sufferings of Christ (vv. 24, 25; Col. 1: 24). 7. That

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the soul is the highest human standard of value (v. 26). — **Lessons.**—1. The duty and privilege of confessing Christ (vv. 15, 17). 2. The importance of studying his life (inference from "Truth" 3, above). 3. The peril of self-esteem (v. 22). 4. The short-sightedness of earthly estimates (v. 25 f. c.).

— **Catechism.**—Q. 46: What is required in the first commandment? A.: The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Points for Inquiry.—1. Give an outline of Christ's ministry up to this point. 2. Indicate the nature of the new period in his ministry now entered upon, and the bearing of this lesson on the same. 3. Show, as suggested by this lesson, Christ's plan for imparting the knowledge of himself to those about him. 4. Give the leading interpretations of vv. 18, 19. 5. Show the bearing of this lesson on the doctrines of the humanity and divinity of Christ.

LESSON V.: MAY 2.

THE TRANSFIGURATION.

Daily Readings.—**MON.:** Matt. 17: 1-13.—**TU.:** Ex. 33: 9-23.
—**WED.:** 1 Ki. 19: 9-18.—**TH.:** Ex. 34: 27-35; 1 Ki. 19: 1-8; Matt. 4: 1, 2.—**FRI.:** Deut. 34: 1-6; 2 Ki. 2: 1-11.—**SAT.:** John 5: 30-47.
—**SUN.:** Deut. 18: 15-19; 2 Pet. 1: 12-21.

Matt. 17: 1-13.]

The Lesson.

[Commit vv. 1-5.]

1. And after six days Jesus | his brother, and bringeth them
taketh Peter, James, and John | up into an high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

Golden Text.—WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH. (John 1: 14.)

Analysis.—TOPIC: The Transfiguration. — 1. Its Glory (vv. 1, 2). 2. Its Celestial Companionship (v. 3). 3. Its Blessedness (v. 4). 4. Its Testimony to Christ (vv. 5-8). 5. The Preciousness of its Memory (v. 9). 6. Christ's Testimony to John the Baptist (vv. 10-13).

Notes.—TIME: A. D. 29. — CONTEMP. HIST.: 216b. — CONNECTION: Immediately follows preceding lesson. 195. Parallel passages: Mark 9: 2-13; Luke 9: 28-36. — PLACE: A mountain in Galilee (60, 199). — CIRCUMSTANCES: Christ has withdrawn with the three chief disciples into a mountain to pray (Luke 9: 28); a transfiguration with glory,

celestial visitants, and a voice from heaven, prepare him for the period of rejection and of suffering in his ministry (Luke 9: 31), as his baptism, John's testimony, etc., prepared him for its earlier periods; the three disciples are witnesses; six days after Peter's confession, and Christ's prediction of his death; summer; probably night. — VER. 1: (On the Transfiguration as a whole, see 199.) **207, 157, 146, 149.** *Six*: so Mark (9: 2); 'about an eight', Luke (9: 28, speaking approximately). *Into an high mountain*: "to pray. And as he prayed", etc. (Luke 9: 28, 29). — VER. 2: *Transfigured*: i.e., 'changed in outward aspect'. *As the sun*: Rev. 1: 16. *White as the light*: "shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9: 3); "white and glistening" (Luke 9: 29). — VER. 3: **156, 138.** See Luke's (9: 31) important addition. — VER. 4: **207.** See Luke's (3: 32 f. c.; compare Matt. 26: 40, 43, 45) addition. *Good*: See above "Analysis", 3. *Let us make*: rather, 'Let me make' (Peter would like to do it). *Moses, etc.*: This shows that Moses, etc., were recognized without any explanation (see "Truths" below, 5). — VER. 5: **207.** *Voice*: Ch. 3: 17; John 12: 28-30. *Out of the cloud*: which bore away Moses, etc. (Luke 9: 34). What Peter has come to believe (ch. 16: 16), he now hears out of the sky; to believe is to prepare the way for more light (John 1: 49-51). *Hear him*: who supersedes lawgiver and prophet (as implied by their withdrawal); Isa. 42: 1; Deut. 18: 15-19; Acts 3: 22, 23; Heb. 1: 1, 2; 2: 1-3. — VER. 6: **227e.** O. T. interpretations of divine glory frequently affected men thus (e.g., Ezek. 1: 28). — VER. 7: Dan. 10: 10, 18; Rev. 1: 17. — VER. 9: **226, 207.** See Mark's (9: 10) addition (important as explaining, in part, the surprise of the disciples at Christ's resurrection). *Until*: when the Transfiguration could be comprehended; Peter (2 Pet. 1: 16-18) and John (1: 14) told it thereafter. — VER. 10: **215c.** *Why then, etc.*: with the idea, 'If we may not tell of Elijah's appearance, is the scribes' view then true?' On this view (derived

from Mal. 4: 5; compare Matt. 11: 14) see 138a. — **Vers.** 11-13: **124.** *Restore*: or, 'reëstablish' (Mal. 4: 6); the future tense (*shall*) is used (though John had *come already*) because the scribes' view is quoted. *Is come already*: Matt. 11: 14. *They knew*, etc.: *They* refers to the scribes (v. 10) and others who expected Elijah's return; the scribes rejected him (ch. 21: 25; Luke 7: 30); Herod Antipas (who believed more or less as did the scribes) slew him (ch. 14: 8-11).

Questions. — How much time between the last lesson and this? Where did Christ go (v. 1)? With whom? Why only those? Tell any other times when he took only those with him? How was he occupied when transfigured (Luke 9-29)? How did his face appear? How his raiment? Who talked with him? About what (Luke 9: 31)? How were the disciples first occupied (Luke 9: 32)? What did Peter say? What was heard? Whence? Saying what? How did it affect the disciples? What did Christ charge them? Why? What idea had the scribes about Elijah? Why? Explain vv. 11-13? What was the design of the Transfiguration? State five aspects of it ("Analysis")?

Truths. — 1. That Christ is divine (v. 5). 2. That he is to be heard beyond all other teachers (v. 5, notes). 3. That the heavenly life is surpassingly blessed (v. 4) and glorious (v. 2). 4. That it is social (v. 3). 5. That in it men retain their personality and capacity to be recognized (v. 4, notes). 6. That this world's spiritual history intensely interests them (Luke 9: 31). 7. That the world's redemption has an historical progress (Moses, Elijah, Christ). — **Lessons.** —

To be fastened as nails in a sure place.

1. That God's servants may expect periods of special divine illumination, particularly at their life-crises (the transfiguration before all that awaited Christ and the three disciples). 2. That prayer is the natural avenue to them (Luke 9: 28, 29). 3. That reticence respecting them is prudent (v. 9). 4. That their perpetual pre-

ence would be inexpedient (v. 4; Luke 9: 33 l. c.). 5. The slowness of men to recognize God's hand in present historical events (v. 12). — **Catechism** (v. 5). — Q. 6: How many persons are there in the Godhead? A.: There are three persons in the Godhead — the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Points for Inquiry. — 1. Significance of the Transfiguration as a whole. 2. Its permanent influence on its three witnesses; Peter's and John's later references to it. 3. Its value to the Church and to us. 4. Experiences and offices of Moses and Elijah, which make their appearance significant (see "Daily Readings"). 5. O. T. instances of terror (v. 6) before divine manifestations. 6. Occasion and significance of such terror.

LESSON VI.: MAY 9.

JESUS AND THE YOUNG.

Daily Readings. — MON.: Matt. 19: 13-26. — TU.: Matt. 18: 1-10. — WED.: Matt. 21: 1-16. — TH.: Josh. 7: 10-26. — FRI.: Luke 12: 13-21. — SAT.: Jas. 5: 1-6; 2: 1-9. — SUN.: Acts 2: 37-47; Rom. 1: 15, 16; 1 Cor. 2: 1-5.

Matt. 19: 13-26.]

The Lesson.

[Commit vv. 21-26.]

13. ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15. And he laid *his* hands on them, and departed thence.

13. ¶ And, behold, one came and said unto him, Good Master,

what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Golden Text. — BUT JESUS SAID, SUFFER LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME; FOR OF SUCH IS THE KINGDOM OF HEAVEN. (Matt. 19: 14.)

Analysis. — TOPIC: Intimations respecting Being Saved. — 1. Christ Receives Little Children (vv. 13-15). 2. Lays Conditions on a Rich Young Man (vv. 16-22). 3. Points out the Danger of Riches (vv. 23, 24). 4. Affirms the Omnipotence of God's Saving Grace (vv. 25, 26).

Notes. — TIME: A.D. 30. — CONTEMP. HIST.: 216b. — CONNECTION: Between the last lesson and this, in Matt., Christ has: 1. Healed a demoniac boy (ch. 17: 14-21); 2. Reannounced his death and resurrection (ch. 17: 22, 23; earlier, in ch. 16: 21); 3. Commented on, and paid the temple tax (ch. 17: 24-27); 4. Delivered a discourse suggested by the question, "Who is the greatest in the kingdom of heaven?" (ch. 18); 5. Departed from Galilee to Judæa beyond Jordan, and healed multitudes (ch. 19: 1, 2); 6. Answered the Pharisees respecting divorce (ch. 19: 3-12). The order of these events is nearly or quite chronological, as follows: Point 1, belongs to summer, A.D. 29; Points 2, 3, 4, 5, belong to autumn, 29; Point 6, belongs

winter or spring, 30. (John chs. 7, 8, 9, 10, and Luke 9: 51 to 18: 14 inclusive—possibly excepting Luke 9: 57-62; 13: 18-21—belong between the end of Matt. ch. 18 and Matt. 19: 3.) 195. Parallel passages: Mark 10: 13-27; Luke 18: 15-27. — PLACE: Judæa beyond Jordan (ch. 19: 1; 73)—“Bethabara” (Bethany; John 10: 40; 1: 28; 52). — CIRCUMSTANCES: As Christ is about to leave the place above named, children are brought to him, whom (to the displeasure of the disciples) he accepts; starting (v. 15 l. c.; Mark 10: 17), a rich young man runs to him, upon whom Christ lays conditions which repel him; this leads to a discourse (vv. 23-30; ch. 20: 1-16), part of which this lesson includes; winter or early spring. — VER. 13: 227e, 197 (I.). *Then*: after Christ had defended the sanctity of marriage (vv. 3-12). *Little children*: also “infants” (Luke 18: 15). *Put his hands*, etc.: an ancient rite (e.g., Gen. 48: 14; Acts 6: 6). *Pray*: Prayers of holy men were especially valued (John 9: 31). *Rebuked them*: i.e., “those that brought them” (Mark 10: 13). The disciples would shield Christ from supposed, and themselves from real, annoyance (ch. 17: 23). — VER. 14: 207, 211. *But Jesus said*: “he was much displeased [with the disciples], and said” (Mark 10: 14). *Suffer*, etc.: The Kingdom, i.e., is accessible to the entire circle of human life; especially to children, whose humility, trust and teachableness, must mark all the saved (ch. 18: 1-6, 10; and the additions, Mark 10: 15; Luke 18: 17). — VER. 15: See Mark’s (10: 16) fuller account, where “blessed”, is ‘fervently blessed’. *Departed*, etc.: See ch. 20: 17. — VERS. 16, 17: 207, 212, 206. *One came and said*: a young man (vv. 20, 22); rich (v. 22); a “ruler” (perhaps of a synagogue, Luke 18: 18); in “the way”, “running”, “kneeled” (Mark 10: 17). *Good Master*, etc.: The common Greek text has been altered to agree with Mark and Luke; the better text, translated, is: ‘Master, what’, etc.; and: ‘Why askest thou me about the good [i.e., ‘good thing’, of the question]? One [i.e., a

Person] is the Good.' *Good thing*, and "inherit eternal life" (Mark 10: 17; Luke 18: 18), show how deeply the man was sunk in the Jewish idea of earning heaven. — **VERS. 17 l. c., 18, 19: 228g.** *But if thou wilt*, etc.: i.e., 'From your point of view [*what good thing*, etc., v. 16], there is nothing to be said but *keep*', etc. Some commands of the second table only, are instanced, together with that key to the same, *Thou shalt love*, etc. (Lev. 19: 18; Matt. 22 39; Rom. 13: 9), by which Christ will presently (v. 21) test him. — **VERS. 20-22: 212.** The young man shows: 1. That he is dissatisfied with himself (v. 16); 2. That he has, nevertheless, only thought of righteousness as outward conduct; that the boundless spirit of the law of love, has never dawned upon him. His honest solicitude and his limitation of view, awaken in Christ the fond sympathy of Mark 10: 21. Christ proposes for him, therefore, a special test (not put to Nicodemus, Zacchæus, etc.), by which his supposed love to man and loyalty to God will be certainly proved, after which, if he stand the test, he is to *follow* Christ. It is heroic surgery for a most promising but difficult case. The young man does not endure it; much though he loves God and men, he loves his property and himself more (1 Tim. 6: 9, 10). — **VERS. 23, 24: 83, 211.** This fatal choice by one so upright and solicitous, occasioned this emphatic statement; if he would so choose, how much more those without his virtues. *Camel* (put for any very large thing in ch. 23: 24) and *needle*, cannot be explained as meaning something else. Nor need they be. One is a physical, the other a spiritual, impossibility (what man will say which of two impossibilities is *easier*?); if the latter occurs, it will be only by a miracle of grace. — **VERS. 25, 26: Who then:** i.e., 'If not the rich, with their opportunities, who?' *Beheld them:* with special solemnity, they having touched upon a central mystery of redemption. *With men:* not, 'in the judgment of men'; but, 'so far as men are concerned'. *This is impossible:* i.e.

being saved (in the case of any man). Over against man's impotence, Christ places God's omnipotence.

Questions. — How much time between the last lesson and this? What main events have occurred, and at what season? Where was Christ at this time? Where about to go (v. 15, note)? What were brought to him? Why? What did the disciples do? Why? How did Christ feel about their conduct? What did he say and do? Give other instances of his kindness to children? What is meant by *of such is the kingdom*, etc. (v. 14, note)? Tell what you can about the *young man*? Explain v. 17? How did Christ feel toward him? Why? What did he commend him to do? Why? Mention some men whom Christ allowed to keep their property? What did Christ say about the danger of riches? What about God's power to convert men (v. 26)?

Truths. — 1. That Christ greatly moved men (*brought unto him little children*). 2. That he enkindled their best impulses (*pray*, v. 13). 3. That he made a special case of each soul (his peculiar treatment of the young man). 4. That certain traits of children are preëminent Christian virtues (*of such is*, etc., v. 14). 5. That the entire circle of human life is invited into the Kingdom (even "infants", Luke 18: 15). 6. That no excellence of conduct will be accepted by Christ, which is not attended by entire self-surrender and submission to him (vv. 20; 21; Mark 10: 21). 7. That the saving of any soul is an act of omnipotence (v. 26). —

To be fastened as nails in a sure place.

Lessons. — 1. That Christ is displeased with whatever debars religion from children (Mark 10: 14). 2. That the natural heart desires to buy heaven (v. 16). 3. That it absurdly overestimates what it can offer (v. 20; Luke 17: 10). 4. The danger of riches (vv. 23, 24). — **Catechism.** — Q. 100: What doth the preface of the Lord's Prayer teach us? A.: The preface of the Lord's Prayer, which is, "Our Father, which art in heaven," teacheth us to draw near

to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Points for Inquiry.—1. Christ's movements from the Transfiguration until the raising of Lazarus. 2. Influences which led to these movements. 3. Characteristics and special teachings of the Peræan ministry. 4. The mission of the Seventy; its design and results. 5. Christ and children in the Gospels. 6. What traits of children does he so highly esteem? 7. Explain Christ's treatment of the young ruler; lessons deducible therefrom.

LESSON VII.: MAY 16.

THE MARRIAGE FEAST.

Daily Readings.—**MON.:** Matt. 22: 1-14. — **TU.:** Matt. 23: 29-39. — **WED.:** Luke 21: 5-22. — **TH.:** Rom. ch. 11. — **FRI.:** Matt. 25: 1-13; Luke 12: 35-38. — **SAT.:** Ps. 45; Isa. ch. 62. — **SUN.:** Rev. 19: 1-9; 21: 1-4, 9-12, 21-27.

Matt. 22: 1-14.]

The Lesson.

[Commit vv. 11-14.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into t'

highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

Golden Text. — AS MANY AS YE FIND, BID TO THE MARRIAGE. (Matt. 22: 9.)

Analysis. — **TOPIC:** Parable of The Marriage of the King's Son. — 1. The Specially Invited Guests cruelly Spurn their Invitation (vv. 1-6). 2. They are Destroyed and their City is Burned (v. 7). 3. The Invitation being Made Universal, the Wedding is Furnished with Guests (vv. 8-10). 4. One Appearing without a Wedding Garment is Cast Out (vv. 11-14).

Notes. — **TIME:** A.D. 30. — **CONTEMP. HIST.:** 216b. — **CONNECTION:** Between the last lesson and this, in Matt., Christ has: 1. Made certain promises to the disciples (ch. 19: 27-30); 2. Spoken the parable of The Laborers in the Vineyard (ch. 20: 1-16); 3. More minutely (third time; earlier, in ch. 16: 21; 17: 22, 23) foretold his death and resurrection (ch. 20: 17-19); 4. Replied to a request of the mother of the sons of Zebedee (ch. 20: 20-28); 5. Healed two blind men near Jericho (ch. 20: 29-34); 6. Entered Jerusalem in triumph (ch. 21: 1-11); 7. Cleansed the Temple (ch. 21: 12-16); 8. Cursed (after the night at Bethany) a barren fig-tree (ch. 21: 17-19); 9. Discoursed (when it has withered) on the power of faith (ch. 21: 20-22); 10. Replied to certain who questioned his authority (ch. 21: 23-32); 11. Spoken against them the parable of The Wicked Husbandmen (ch. 21: 33-46). The order of Points 1 to 5, is chronological, and they

belong to spring, A.D. 30. Points 6 to 11, follow Points 1 to 5, in this order: Point 6, belongs to Sunday, April 2, A.D. 30; Points 8, 7, belong to Monday, April 3; Points 9, 10, 11, belong to Tuesday, April 4. (Between Points 2 and 3, perhaps belongs John ch. 11; between Points 5 and 6, belongs Matt. 26: 6-13 — see John 12: 1.) 195, 200a, b, c, d. This lesson is peculiar to Matt.; has some resemblance to the parable of The Great Supper, spoken earlier (Luke 14: 16-24). — PLACE: Temple (225) at Jerusalem (68). — CIRCUMSTANCES: 200d. — VER. 1: 207, 223. — VER. 2: 211. Rev. 19: 6-9; 21: 2, 9; Eph. 5: 25-27. — VER. 3: Luke 7: 29, 30. — VER. 5: Rom. 2: 17, 4. — VER. 6: Acts 5: 40; 7: 59, 60; 8: 1-3; 12: 1-3; 23: 12, 13; 1 Thess. 2: 14, 15. — VER. 7: 68. Dan. 9: 26; Luke 21: 20. — VER. 8: Acts 13: 45-47; Rom. 9: 25. — VER. 9: *Highways*: rather, 'cross-roads', which, the city being destroyed (v. 7), must be those of the country, those of the great world. — VER. 10: *Bad and good*: i.e., irrespective of previous knowledge and character (which had been more regarded in the first invitations, viz., those to the Jews). — VER. 11: *Wedding garment*: i.e., one suitable for such an occasion. Such may (as is often stated) have been given by the one making the wedding, and, if so, would well represent Christ's righteousness. But: 1. Such a custom cannot be proved to have then existed; 2. Christ makes no point of it; 3. The salient point is, not how the garment might be obtained, but that it ought to have been obtained. — VER. 12: *How earnest*, etc.: expressive of astonishment, like: 'How couldst thou venture', etc. — VERBS. 13, 14: *Bind*, etc.: i.e., in order that he may not escape from the *outer darkness* (ch. 5: 28; 25: 46). *There shall be*, etc., and v. 14: added by Christ, (see ch. 13: 42, note, p. 70), v. 14 intimating that not one but many will thus be rejected (ch. 7: 21-23). — VERBS. 1-14: 1. The *marriage* (v. 2) is Christ's complete union with his Church (Rev. 19: 6-9), which the guests would ultimately attend. 2. Those first invited (vv. 3, 4)

are the Jews. 3. They are invited, first (v. 3) by John the Baptist, the Twelve, the Seventy, etc.; secondly (when *all things are ready*, v. 4), by *other servants*, viz., the Apostles and first Christian preachers. 4. In each case, some are merely indifferent (v. 5), and others despise and persecute (v. 6). 5. V. 7, indicates the destruction of Jerusalem, and the more complete rejection of the Jews which followed that event. 6. Vv. 8-10, indicate the more complete ingathering of the Gentiles, which followed that event and which still continues. 7. Vv. 11-14, indicate the rejection of those not properly arrayed; i.e., as taught elsewhere (Rom. 13: 14; 2 Cor. 5: 21; Acts 4: 12), in Christ's righteousness. 8. *Servants*, in v. 13, is a different Greek word from that used in earlier vv., and represents the angels (ch. 13: 41, 42). 9. The preceding parable (ch. 21: 33-46) has had to do with the past of Jewish history, and with the slaying of Christ; this parable has to do with (then) present and coming Jewish history and with the ingathering of the Gentiles (hence Christ is here, him in whose honor the *marriage* is made, v. 2; and not he, but his *servants*, vv. 3, 4, 6, 8, 10, summon the guests).

Questions. — On what day of the week was this parable spoken? Where? What events had occurred on each of the three preceding days? What events between the last lesson and those days? Give (in your own words) this parable? What does the *marriage* represent? Give other Bible examples of the same figure? Who were those first invited? In what two ways did they treat the invitation (vv. 5, 6)? Illustrate these ways from N. T. history? What was the consequence (v. 7)? Tell something about the destruction of Jerusalem? Explain vv. 8-10? Vv. 11-14? Distinguish between the *servants* of v. 3, and those of vv. 4, 6, 8, 10, and those of v. 13? What is the *wedding garment*? Do you wear it?

Truths. — 1. That the Bible affords an essential delineation of God's Kingdom in all ages (compare this and the

preceding parable). 2. That the armies of even the heathen, are God's armies (v. 7; Isa. 45: 1-4; 2 Ki. 19: 25-28; Ps. 76: 10). 3. That the crises of nations are stages in the advancement of God's Kingdom (v. 7). 4. That Christ's relation to his Church is intimate, tender and glorious (vv. 2-4, 11-13). 5. That his righteousness alone can save men (vv. 11-13). 6. That it is offered freely to all (v. 9). 7. That many in the company of those clothed with it, will be found without it (v. 14, note). 8. That their fate will be unalterable (*bind him hand and foot*, v. 13). — **Lessons.**

To be fastened as nails in a sure place.

—1. That the fate of Jerusalem and of the Jews, witnesses to the truth of Christianity (vv. 7, 8). 2. That indifference to Christ, is as sure a way to be lost, as hostility to him (vv. 5-7). 3. The multiplicity of God's servants (v. 7; v. 3; vv. 4, 6, 8, 10; v. 13). — **Catechism.** — Q. 33: What is justification? A.: Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Points for Inquiry. — 1. Marriage customs of Christ's time. 2. Present the arguments for and against the view that *wedding garments* were given to guests. 3. Organization of *armies* at that period. 4. Their arms and methods of warfare. 5. Give some account of the destruction of Jerusalem; its results. 6. Highways of that period. 7. State and sustain from Scripture, the doctrine of justification by faith (v. 12).

LESSON VIII.: MAY 23.

THE JUDGMENT.

Daily Readings. — MON.: Matt. 25: 31-46. — TU.: Dan. ch. 12. — WED.: Matt. 24: 20-33. — TH.: 2 Thess. ch. 1. — FRI.: 2 Thess. ch. 2. — SAT.: Rev. ch. 20. — SUN.: Rev. ch. 22.

Matt. 25: 31-46.]

The Lesson.

[Commit vv. 34-40.]

31. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Golden Text. — AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT: BUT THE RIGHTEOUS INTO LIFE ETERNAL. (Matt. 25: 46.)

Analysis.—**TOPIC:** The Final Judgment.—1. The Coming of Christ (v. 81). 2. The Gathering and Separating of All Nations (vv. 32, 33). 3. Sentence of the Righteous, with Reasons (vv. 34-40). 4. Sentence of the Wicked, with Reasons (vv. 41-45). 5. The Sentences Executed (v. 46).

Notes.—**TIME:** A.D. 30.—**CONTEMP. HIST.:** 216b.—**CONNECTION:** Between the last lesson and this, in Matt., Christ has: 1. Answered a question respecting tribute to Caesar (ch. 22: 15-22); 2. Answered a question respecting the resurrection (ch. 22: 23-33); 3. Answered a question respecting the great commandment (ch. 22: 34-40); 4. Baffled his inquisitors by a question respecting Christ and David (ch. 22: 41-46); 5. Denounced the scribes and Pharisees (ch. 23); 6. Made predictions respecting his coming and the end of the world (ch. 24); 7. Spoken the parable of The Ten Virgins (ch. 25: 1-13); 8. Spoken the parable of The Talents (ch. 25: 14-30). The order of these events is chronological, and they belong to Tuesday, April 4, A.D. 30. **200d.** This lesson is peculiar to Matt.—**PLACE:** Mount of Olives (ch. 24: 1-3; 68a).—**CIRCUMSTANCES:** **200d.**—**VER. 31:** 207, 209, 211a. Ch. 13: 41; 16: 27; 19: 28; Acts 1: 11; 1 Thess. 4: 16, 17; 2 Thess. 1: 7-19; Jude 14, 15; Rev. 1: 7.—**VER. 32, 33:** 90, 86. Ch. 13: 43; Rom. 14: 10; 2 Cor. 5: 10; Rev. 20: 12. The wicked are called *goats*, because the latter were only slightly valued (Luke 15: 29); in v. 33, the Greek word is diminutive, thus further expressing slight valuation. *Right, left:* as more and less honorable (Eccl. 10: 2; Acts 7: 56; Heb. 1: 3).—**VER. 34-36:** 207, 206, 211. *The King:* Christ applies this title to himself here only (Rev. 19: 16; Rom. 14: 9). *Blessed of my Father:* Rom. 8: 17; 1 Pet. 1: 4. *Kingdom:* 1 Thess. 2: 12; Rev. 5: 10. *Prepare:* Ch. 20: 23; John 14: 2; 1 Cor. 2: 9; Heb. 11: 16. *To be:* with the idea of making him one of the family. *Naked:* Jas. 2: 15, 16. *Visited:* Jas. 1: 27. *Irreparable:* Tim. 1: 16. Only bodily ministrations are m-

they are those occasioning the most expense and trouble, and hence are the surest tests of character. — VRS. 37-39: **207.** It is hard for the *blessed* to realize that their ministrations to men have been ministrations to Christ (ch. 10: 40; 18: 5). — VER. 40: **228b.** Christ shows them that this has been the case. *Brethren*: Ch. 12: 49, 50. *Unto one of the least*: Notice: 1. The exactitude (ch. 10: 29, 30, 42); no slightest true act, or the contrary (v. 45), is unmarked by Christ; 2. The condescension (*one of the least*). — VRS. 41-43: **213, 210, 210a.** *Cursed*: not of my Father (v. 34), but of themselves. *Prepared*: not for you (v. 34), but, properly, for far different beings (*for the devil*, etc.); Isa. 30: 33; Jude 6. *And ye gave me no meat*, etc.: They had been deficient just where the *blessed* had not been. — VER. 44: Self-justification, as distinguished from the self-depreciation of the *blessed* (vv. 37-39); the assumption is: 'Had we seen thee', etc., 'we would have', etc. — VER. 45: The counterpart of v. 40; Zech. 2: 8; Acts 9: 5. — VER. 46: **213, 227b, 212.** Dan. 12: 2, 3; John 5: 28, 29; Rev. 21: 3, 4, 7, 8. *Everlasting, eternal*: the same Greek word; *punishment* and *life* have, hence, the same length (ch. 3: 12; 18: 8). — VRS. 31-46: Notice: 1. That this is the last public discourse of Christ's ministry. 2. Its simplicity, clearness and sublimity. 3. That the grounds on which judgment is pronounced (*viz.*, good deeds to Christ's followers), though so apparently limited, suit, in that respect, the simplicity of the narrative, and, at the same time, as involving what is a test of the principle of love to Christ (John 13: 35; see also vv. 34-36, notes), cover really the whole range of fitness for heaven (a part of the examination being put for the whole).

Questions. — What has occurred between the last lesson and this? Where and under what circumstances were the words of this lesson spoken? When will its events occur? How will Christ come (v. 31)? With whom? On what will he sit? Who will be gathered before him? What

will he do to them (v. 32)? Where will he place them (v. 33)? What will he say to those on his right hand (v. 34)? On what ground (vv. 35, 36)? Give Bible passages which teach or illustrate these duties? What answer will the *blessed* make (vv. 37-39)? What will Christ reply (v. 40)? Explain this? What will he say to those on his left hand (v. 41)? On what ground (vv. 42, 43)? What answer will they make (v. 44)? What will he reply (v. 45)? Why may we suppose that good deeds to Christ's disciples are the only grounds mentioned on which judgment is pronounced? What will be the destiny of the *blessed* (v. 46)? What the fate of the *cursed* (v. 46)? What the duration of each (v. 46)?

Truths.—1. The majesty and power of Christ's final coming (vv. 31-34). 2. That he will judge the world (vv. 32-34, 41). 3. That he will do so with unerring justice (vv. 35, etc., 42, etc.). 4. That the spirit of love to him will be the practical criterion of his judgment (vv. 40, 45). 5. The blessedness of the saved (v. 34). 6. The misery of the lost (v. 41). 7. Their terrible companionship (v. 41 l. c.). 8. The equal and endless duration of the blessedness and of the misery (v. 46). 9. The completeness with which Christ identifies himself with his followers (vv. 40, 45).

—**Lessons.**—1. That it is natural to make small account of little things

To be fastened
as nails in
a sure place.

(vv. 37-39, 44). 2. That they determine, nevertheless, character and destiny (vv. 35, 36, 40, 42, 43, 45). 3. The modesty of worth (vv. 37-39). 4. The badness of a self-justifying spirit (v. 44). — **Catechism.**—Q. 38: What benefits do believers receive from Christ at the resurrection? A.: At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Points for Inquiry.—1. How many comings of Christ does the Bible teach? 2. Which coming is this? Other Scripture referring

to it? 3. Essentials of the Bible representations of the blessedness of the saved. 4. The same of the misery of the lost. 5. Bible teachings respecting the duration of the misery. 6. How is it that the criteria of this lesson include all righteousness? 7. Light thrown by this passage on the relation of faith and works.

LESSON IX.: MAY 30.

GETHSEMANE.

Daily Readings.—**MON.:** Matt. 26: 36-50.—**TU.:** John 12: 87-50.—**WED.:** John ch. 13.—**TH.:** John ch. 14.—**FRI.:** John ch. 15.—**SAT.:** John ch. 16.—**SUN.:** John ch. 17.

Matt. 26: 36-50.]

The Lesson.

[Commit vv. 33-41.]

36. ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with

me one hour?

25: 45.

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Golden Text. — NOT AS I WILL, BUT AS THOU WILT. (Matt. 26: 39.)

Analysis. — TOPIC: Christ's Agony and Betrayal. — 1. Christ's Agony in Gethsemane (vv. 36-46). 2. His Betrayal by Judas (vv. 47-50).

Notes. — TIME: A.D. 30. — CONTEMP. HIST.: 216b. — CONNECTION: Between the last lesson and this, in Matt., Christ has: 1. Finally (fourth time; earlier, in ch. 16: 21; 17: 22, 23; 20: 17-19) foretold his death (ch. 26: 1, 2); 2. Been conspired against by the Jewish authorities (ch. 26: 3-5); 3. Been anointed at Bethany (ch. 26: 6-13); 4. Been conspired against by Judas (ch. 26: 14-16); 5. Arranged for celebrating the Passover (ch. 26: 17-19); 6. Celebrated it (ch. 26: 20-25); 7. Instituted the Lord's Supper (ch. 26: 26-29); 8. Foretold the recreancy of his disciples, especially of Peter (ch. 26: 30-35). The order of these events (excepting Point 3) is nearly or quite chronological, as follows: Points 1, 2, 4, belong to Tuesday evening, April 4, A.D. 30; Point 5, belongs to Thursday, April 6; Points 6, 7, 8, belong to Thursday evening, April 6. (Point 3, belongs between chs. 20 and 21 — see John 12: 1; with Point 6, belongs John 13: 1-30; with Point 7, belongs John chs. 14, 15, 16, 17.) 200d, e, f. Parallel passages: Mark 14: 32-46; Luke 22: 39-48, 54 f. c.; John 18: 1-9, 12. — PLACE: Gethsemane (64). — CIRCUMSTANCES: 200f, 201. — VER. 36: (On vv. 36-46, see 201.) 207, 64, 227e. *Gethsemane*: "the mount of Olives" (Luke 22: 39; 68a); "a garden" (John 18: 1).

Pray: Christ's word (to those not to behold it) for his agony; so Abraham (Gen. 22: 5); the struggles of devout souls before God, are of a prayerful nature. See the caution at this point, recorded by Luke (22: 40).—VER. 37: 157, 167 (146, 149). *Began*: as never before. *Sorrowful*, etc.: "sore amazed" (Mark 14: 33). *Heavy*: i.e., dejected.—VER. 38: "*My soul*: i.e. (as shown by the Greek word), not his high spiritual nature, but the seat of his feelings and emotions; Christ only uses this expression elsewhere about himself in John 12: 27. *Unto death*: i.e., so that he would have died but for strength imparted to him (Luke 22: 43); Ps. 116: 3; Isa. 53: 3, 10.—VER. 39: 206. *A little further*: "about a stone's cast" (Luke 22: 41). *If it be possible*: i.e., 'consistently with thy wise plans'; "all things are possible unto thee" (Mark 14: 36). *Cup*: Ch. 20: 22. *As thou wilt*: John 5: 30; 6: 38; Rom. 15: 3. See Luke's (22; 43, 44) important additions; Christ's prayer brought an, if not the, answer (Heb. 5: 7).—VER. 40: *Unto Peter*, etc.: "Simon, sleepest thou? couldst", etc. (Mark 14: 37).—VER. 41: *Watch and pray*: Mark 13: 33; Eph. 6: 18. *The spirit*, etc.: Rom. 7: 18-25; Gal. 5: 17.—VER. 42: The stress of the second and third (v. 44) prayers, is on the accomplishment of God's will; he is strengthened and the tone of his spirit is elevated by communion with God.—VER. 43: *Were heavy*: i.e., with drowsiness. Mark (14: 40) adds: "Neither wist they what to answer him".—VER. 44: *Third time*: 2 Cor. 12: 8. *Same words*: i.e., as in v. 42; Mark (14: 41 f. c.) only implies a third prayer; Luke (since he is but summarizing) omits the second and third.—VER. 45: 207. *The hour*: i.e., the supreme hour, in respect to his sufferings, and to the world's redemption (John 17: 1). *Hands of sinners*: i.e., of the Sanhedrim (the Romans were hardly more than instruments; John 19: 11).—VER. 46: *Rise*, etc.: He would join the other disciples, and meet the enemy (voluntarily, rather than as if surprised; John 10: 18 f. c.; 18: 4).—

VRR. 47: 125, 215e, d. (On vv. 47-50, see 125.) *With swords*, etc.: "with lanterns and torches and weapons" (John 18: 3). *Staves* (plural of staff): any wooden weapons; 'cudgels'. — **VRR. 49:** 207. *Hail*: rather, 'joy to thee'. *Kissed*: with the idea, 'embraced and kissed'; in the excitement, he overdid the pre-arranged sign (v. 48); 2 Sam. 3: 27; 20: 9, 10; Ps. 41: 9. — **VRR. 50:** *Friend*, etc.: "Judas, betrayest thou the Son of man with a kiss?" Luke (22: 48); see John's (18: 4-9, 12) additions.

Questions. — What has occurred between the last lesson and this? To what day of Passion Week do the events of this lesson belong? To what part of the day? Describe Gethsemane? Whom did Christ take with him when he went to pray? How did he feel? What did he say? How far did he withdraw from them? What evidence of his sufferings does Luke record? What was his first prayer? What divine assistance does Luke record? What was his prayer the second and third times? What does the change in his prayer show? How did the disciples occupy themselves? What did he first say to them? What afterwards? Who came with Judas? Bearing what? How did Judas betray Christ? What became of Judas? Give the facts about the betrayal recorded by John?

Truths. — 1. That Christ's sufferings were such that even their prospect caused him unspeakable anguish (v. 38; Luke 22: 44). 2. That he submitted himself, nevertheless, entirely to God (vv. 39, 42, 44). 3. That prayer was his chief comfort and the source of his strength (v. 36; Luke 22: 43). 4. That he prayed for what he knew (v. 31) to be impossible, if it were possible (v. 39). 5. That he valued human nearness and sympathy (vv. 38, 40). — **Lessons.** — 1. That the most that his followers can do for Christ is hardly more than keeping a vigil with him (v. 38). 2. That they are prone to neglect even that (vv. 40, 43, 45). 3. Th-

To be fastened as nails in a sure place.

this fact adds to his sorrows (v. 40 l. c.). 4. The depth of dishonor to which an evil heart may sink (v. 49). 5. The duties (v. 41): (1.) Of watchfulness; (2.) Of prayer. — **Catechism.** — Q. 103: What do we pray for in the third petition? A.: In the third petition [of the Lord's Prayer], which is, "Thy will be done in earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to, his will in all things, as the angels do in heaven.

Points for Inquiry. — 1. Order (with reasons) of the events recorded in the four Gospels between the end of Matt. 25, and this lesson. 2. Occasion of the agony in Gethsemane. 3. Light thrown by it upon the doctrines of the humanity and divinity of Christ. 4. Light thrown by it upon prayer. 5. Judas: his character; motives to the betrayal; explanation of his subsequent conduct.

LESSON X.: JUNE 6.

THE CRUCIFIXION.

Daily Readings. — MON.: Matt. 27: 35-50. — TU.: Matt. 26: 51-75. — WED.: Matt. 27: 1-34. — TH.: John 18: 10-40. — FRI.: John 19: 1-17. — SAT.: Ps. 22. — SUN.: Isa. ch. 53.

Matt. 27: 35-50.]

The Lesson.

[Commit vv. 45-50.]

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36. And sitting down they watched him there;

37. And set up over his head his accusation written, THIS IS

JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with him; one on the right hand, and another on the left.

39. ¶ And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself.

If thou be the Son of God, come down from the cross.

41. Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with them, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach thani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

Golden Text. — WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE. (1 Pet. 2: 24.)

Analysis. — TOPIC: The Crucifixion. — 1. Christ is Crucified (vv. 35-38). 2. He is Mocked on the Cross (vv. 39-44). 3. In Spiritual Darkness, Forsaken of God, after a Loud Cry, he Dies (vv. 45-50).

Notes. — TIME: A.D. 30. — CONTEMP. HIST.: 216b. — CONNECTION: Between the last lesson and this, in Matt., Christ has: 1. Remonstrated with a disciple who resisted his arrest, and with the multitude, and been forsaken by the disciples (ch. 26: 51-56); 2. Been examined by Caiphas (ch. 26: 57-68); 3. Been denied by Peter (ch. 26: 69-75); 4. Been examined by Pilate (ch. 27: 1-14; 126 — Judas meantime committing suicide, vv. 3-10); 5. Been delivered to be crucified, the multitude clamoring for the release of Barabbas rather than of him (ch. 27: 15-26); 6. Been mocked by the soldiers (ch. 27: 27-30); 7. Been led to Golgotha (ch. 27: 31-34). The order of these events is

or quite chronological, as follows: Points 1, 2, 3, belong to the night between Thursday, April 6, and Friday, April 7, A.D. 30; Points 4, 5, 6, 7, belong to Friday morning and forenoon, April 7. 200f, g; 202. Parallel passages: Mark 15: 24-37; Luke 23: 32-46; John 19: 18-30. — PLACE: Golgotha (v. 33; 65). — CIRCUMSTANCES: 200g, 203. — VER. 35: (On this lesson as a whole, see 203.) Ps. 22: 16. "And it was the third hour" (Mark 15: 25). During, or at once after, the setting up of the cross, belongs Christ's prayer for his murderers (Luke 23: 34). *Casting lots*: See John's (19: 23, 24) fuller account. *That it might*, to end of v., is an interpolation from John 19: 24 (Ps. 22: 18). — VER. 36: *They*: i.e., four soldiers (John 19: 23), one of them a centurion (v. 54). *Watched*, etc.: i.e., to prevent the victims from being rescued. — VER. 37: 207. "In letters of Greek, and Latin, and Hebrew" (Luke 23: 38; compare John 19: 20); "Jesus of Nazareth", etc. (John 19: 19); see John's (19: 19-22) additions. — VER. 38: See Mark 15: 28, quoting from Isa. 53: 12. — VER. 39: Ps. 22: 7; 109: 25. — VER. 40: 225, 207. *Thou that*, etc.: Ch. 26: 61 (John 2: 19-21). *If thou be*, etc.: Ch. 26: 63, 64. — VERS. 41-43: 215e, c, d; 207, 206. *Mocking*: Luke 18: 32. *Come down*, etc.: Christ's not coming down is why he is to be believed. These persons set their own standard of credibility (which was false), and spoke as if their believing would be some great favor to him. They have their imitators now. *He trusted*, etc.: Ps. 22: 8. *He said*, etc.: John 5: 17, 18; 10: 30, 36; Luke (23: 36, 37) adds mockery by the soldiers. — VER. 44: *The thieves*, etc.: "reviled him" (Mark 15: 32). See Luke's (23: 39-43) fuller account. Matt. and Mark only speak generally of the thieves; Luke is minute; hence, probably only "one of the malefactors" (Luke 23: 39) mocked him. If (as some suppose) the penitent at first mocked, and then repented, he could hardly have spoken as in Luke 23: 40, 41. — VER. 45: 221c. (Before this v., belongs John 19: 25-27.)

AILOS 8: 9, 10. — **VER.** 46: Ps. 22: 1; Isa. 53: 10. — **VER.** 47: 138. *Some*: i.e., Jews, who alone would know about *Elijah*. *This*: rather (contemptuously), 'that one there [of three who are being crucified]'. *Elias*: not a misunderstanding of *Eli*, *Eli* (v. 46), but a jeering play on the words. — **VER.** 48: 111, 112, 100. Ps. 69: 21; compare ch. 27: 34. *One ran*, etc.: i.e., out of pity; see John's (19: 28, 29) fuller account. — **VER.** 49: *Let be*: i.e., 'that *Elijah* may have full opportunity to aid'; Mark (15: 36; probably less accurately) attributes these words to the actor in v. 48. — **VER.** 50: John's (19: 30) "It is finished", followed by Luke's (23: 46) "Father, into thy hands I commend my spirit", and by John's (19: 30) "he bowed his head", preceded the death.

Questions. — What has occurred between the last lesson and this? In particular, describe the action of Peter? Of Judas? Of Pilate? Give some account of Pilate? Describe Golgotha? How were men crucified? On what day was Christ crucified? At what hour? What did he do for his murderers (Luke 23: 34)? In what words? How was his clothing disposed of? What was placed over his cross? Who were crucified with him? What classes of persons mocked him? How did the several classes mock him? What did the penitent thief say to his companion (Luke 23: 40, 41)? What to Christ (Luke 23: 42)? What did Christ reply (Luke 23: 43)? What change came over the face of nature? What sayings of Christ on the cross do the several Evangelists record? How did he die? For what did he die (John 3: 14, 15)?

Truths. — 1. The greatness of Christ's sufferings, especially in view of: (1.) His meeting them when exhausted by previous ill-treatment; (2.) His meeting them without the aid of stupefying drink (v. 34); (3.) His so cruel mockery by so many classes; (4.) The 'supernatural darkness; (5.) His despairing cry to God; (6.) The physical phenomena of his death (viz., his dying long before the thieves,

John 19: 31-33; and what is involved in John 19: 34). 2. The perfection of Christ's character under his sufferings, especially as evinced by: (1.) His foregoing the stupefying drink (v. 34); (2.) His almost complete silence (Isa. 53: 7); (3.) His thoughtfulness for others (Luke 23: 43; John 19: 25-27); (4.) His prayer for his murderers (Luke 23: 34). 3. The vicarious nature of Christ's sufferings (such a death — not to cite other Scripture — is explicable on no other ground). 4. That God attended Christ's death (as his birth, see "Truth" 1, p. 13) with appropriate supernatural events (vv. 45, 51-53). 5. That God's justice is immutable. 6. That God's love is infinite. — **Lessons.** — 1. That the acutest human suffering is slight beside Christ's. 2. (Hence:) That God cannot be charged with injustice in permitting suffering. 3. (Also:) That Christ is able to sympathize from experience with the acutest suffering. 4. The danger that God will hold men to the standards of credibility in religious things, which they set for themselves (as he did the speakers in v. 42 l. c.). 5. The heartlessness of sin (as evinced by the torture of the Crucifixion, and by the mockery of its spectators). 6. The certainty of sin to defeat itself (Acts 3: 17, 18; also the abiding truth of Pilate's superscription). 7. That no one is too vile, or too old in sin, to be saved (Luke 23: 43). 8. (From Christ's example:) The Duties: (1.) Of fortitude; (2.) Of thoughtfulness for others; (3.) Of forgiving enemies. — **Catechism.** — Q. 27: Wherein did Christ's humiliation consist? A.: Christ's humiliation consisted in his being born, and that in a low condition, being made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Points for Inquiry. — 1. Order (with reasons) of the events recorded in the four Gospels between the betrayal and the death of

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Christ. 2. Peter's denial: its occasion and steps. 3. Tactics and positions of the Jewish leaders in the prosecution. 4. Pilate: his life; his course in respect to Christ. 5. Give some account of the practice of crucifixion. 6. Light thrown by the crucifixion on the vicarious nature of Christ's death.

LESSON XI.: JUNE 13.

AFTER THE RESURRECTION.

Daily Readings. — **Mon.:** Matt. 28: 8-20. — **Tu.:** Matt. 28: 1-7; Mark 16: 1-8; Luke 24: 1-12. — **Wed.:** Luke 24: 13-53. — **Th.:** John ch. 20. — **Fri.:** John ch. 21. — **Sat.:** Acts 1: 1-14. — **Sun.:** 1 Cor. ch. 15.

Matt. 28: 8-20.]

The Lesson.

[Commit vv. 16-20.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11. ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe

all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Golden Text. — **LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD. AMEN.** (Matt. 28: 20.)

Analysis. — **TOPIC:** Three Events Subsequent to the Resurrection. — 1. The Risen Christ Appears to Two Women (vv. 8-10). 2. The Jewish Leaders Hire the Sepulchre Guards Falsely to Report the Resurrection (vv. 11-15). 3. Christ Appears on a Mountain in Galilee (vv. 16-20).

Notes. — **TIME:** A.D. 30. — **CONTEMP. HIST.:** 216b. — **CONNECTION:** This lesson concludes Matt. Between it and the last lesson, in Matt.: 1. Signs have followed Christ's death (ch. 27: 51-56); 2. Joseph of Arimathæa has begged and buried Christ's body (ch. 27: 57-61); 3. The Jewish authorities have persuaded Pilate to guard the sepulchre (ch. 27: 62-66); 4. Two women have found the sepulchre open, and have learned from an angel that Christ has risen (ch. 28: 1-7). The order of these events is chronological, as follows: Points 1, 2, belong to Friday, April 7, A.D. 30; Point 3, belongs to Saturday, April 8; Point 4, belongs to Sunday, April 9. 200g, 204, 205. Parallel (in part) with vv. 8-10, Mark 16: 8; Luke 24: 8-12; John 20: 2-10. Vv. 11-20, are peculiar to Matt. — **PLACE:** Near Golgotha (John 19: 41; 65), Jerusalem (68), a mountain in Galilee (60). — **CIRCUMSTANCES:** 204, 205. — **VER. 8:** (On this lesson as a whole, see 204, 205.) 227e. *They:* i.e., *Mary Magdalene, and the other Mary* ("the mother of James"), v. 1; Mark 16: 1. — **VERS. 9, 10:** 207, 228b, 60. Omitted by the other Evangelists (John 20: 11-18, can hardly be the same); for events identical or collateral with those of vv. 8-10, see the above "parallel passages". *All hail:* rather, 'joy to you'. *Held him,* etc.: i.e., from fear (like suppliants) and joy (v. 8). — **VER. 11:** 68, 215e. *Watch:* ch. 27: 62-66. — **VER. 12:** 215d. *Assembled:* i.e., unof-

officially; their agreement was probably unofficial and secret. *Large money*: rather, 'enough pieces of silver [to bribe them]' (same noun as in ch. 26: 15; 27: 3, 5, 9; 222a). — **VERS. 13, 14:** *Stole*: according to the theory of ch. 27: 64. *If this come*, etc.: i.e., judicially; if the case is investigated. *Governor's ears*: i.e., Pilate's (126). *Persuade*: rather, 'appease' (probably with money). None should have been more interested than these defenders of religion, to investigate the Resurrection, in order either to prove its falsity, or to ascertain its truth and to accept what its truth would involve: but they were more familiar with lies (ch. 21: 25-27; 26: 59, 60) and with money (ch. 26: 15), than with honesty and with hunger after truth. — **VER. 15: 69.** Justin Martyr (died A.D. 164) testifies to the industrious circulation of this falsehood. — **VER. 16:** *Eleven*: Judas being now dead. *Into Galilee*, etc.: ch. 26: 32. *Where*, etc.: i.e., through the women (v. 10), or in some unrecorded interview. — **VER. 17:** *Some doubted*: The doubts and backwardness of the disciples, render their final belief the more valuable as testimony to the truth. — **VER. 18: 212.** Ch. 11: 27; Dan. 7: 14; John 3: 35; 17: 2; Eph. 1: 20-22; Col. 2: 10; 1 Pet. 3: 22. — **VER. 19: 227d, 206, 207, 208.** *Teach*: rather, 'make disciples of' (227e; the *teaching* comes in v. 20). *All nations*: ch. 10: 5, is rescinded. *In the name*, etc.: rather, 'into the name' (as in Gal. 3: 27). — **VER. 20: 211a.** *Teaching*, etc.: Having been made disciples (v. 19), men are to be built up (not only learning, but observing them) in all the teachings of Christ (which include the entire Bible, John 5: 39; Luke 24: 27). *And, lo, I am*, etc.: i.e., 'As your encouragement, I, who have all power (v. 18), am', etc. (Acts 18: 10; 2 Cor. 12: 9, 10; Phil. 4: 13; Col. 1: 29). *Alway*: rather, 'all the [appointed] days'. *Amen* (228a): not found in the best Manuscripts.

Questions. — What has occurred between the last lesson and this? At what time did the Resurrection occur (v. 1)?

What events accompanied it (vv. 2-4)? Who went to see the sepulchre (v. 1)? Whom did they find there (v. 5)? What did he say (vv. 5-7)? What did the women do (v. 8)? How did they feel? Who met them? What did he say? How did the Jewish leaders procure a false report of the Resurrection? Where did Christ meet the disciples (v. 16)? What did they do? What did Christ say of his power? What two great commands did he give (vv. 19, 20)? What final promise? Duty of the Church in view of vv. 18-20?

Truths. — 1. (From Christ's Resurrection:) That man is immortal. 2. (Also:) That the dead will be raised (1 Cor. 15: 12, 13). 3. (Also:) That Christ's claims respecting himself are altogether trustworthy (Acts 17: 31). 4. That he is to be worshiped (v. 17). 5. That he is omnipotent (v. 18). 6. That he is always with his followers (v. 20 l. c.). 7. That the Church has only two main duties: (1.) To make all men Christians (v. 19); (2.) To build them up in Christian knowledge and character (v. 20). 8. That the world's history has an appointed limit (v. 20 l. c.).

To be fastened as nails in a sure place.

— **Lessons.** — 1. That to see, is not necessarily to believe (v. 17 l. c.). 2. The lengths to which policy in religion, will carry men (vv. 11-15). 3. The duties: (1.) Of becoming Christ's (v. 19); (2.) Of joining his Church (*baptizing*, v. 19); (3.) Of learning and living his truth (v. 20); (4.) Of seeing that *all nations* have the Gospel (v. 19). — **Catechism.** — Q. 28: Wherein consisteth Christ's exaltation? A.: Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Points for Inquiry. — 1. Signs which attended and followed Christ's death; their significance. 2. Events between the Resurrection and Ascension; their order and harmony as far as may be. 3. Light thrown by their differences on the methods of Inspiration.

4. Use made of the Resurrection in apostolic preaching. 5. Value of the Resurrection to the Church. 6. Import of vv. 18-20, to the Church and to individual Christians.

LESSON XII. : JUNE 20.

QUARTERLY REVIEW.

Daily Readings.—**MON.:** Matt. 8: 18-34; 17: 1-13.—**TU.:** Matt. ch. 11.—**WED.:** Matt. 16: 13-28; 19: 13-26.—**TH.:** Matt. 13: 24-30, 37-43; 22: 1-14.—**FRI.:** Matt. ch. 26.—**SAT.:** Matt. ch. 27.—**SUN.:** Matt. ch. 28; 25: 31-46.

[**Note.**—In case superintendents or teachers desire a special topic for Review Sunday, The Natural History of the Year's Lessons (see dictionary articles 82 to 113), is suggested.—In preparation for Review, the dictionary articles 82 to 113, 216b, 121 to 126, 194 to 197, 199 to 205, 214, 215, 217, 221, 223 to 225, 227, 228, (including subdivisions,) may be profitably read.]

General Questions.—1. Between what two approximate dates do the lessons of the quarter belong? 2. Which lessons belong respectively to the years A.D. 28, 29, 30? 3. Explain why Christ taught in parables. 4. Give the leading names in the contemporaneous history of this period.

Questions on Lesson I. (ch. 8: 18-34).—1. Why did Christ wish to cross the sea? 2. What incidents preceded the voyage? 3. What occurred during and after the voyage? 4. How were the Gergesenes affected?

On Lesson II. (ch. 11: 20-30).—1. What occasioned this discourse? 2. What did Christ acknowledge to God? 3. What did he say about himself? 4. What invitation did he extend?

On Lesson III. (ch. 13: 24-30, 37-43).—1. Outline this parable. 2. What two questions does it answer (vv. 27, 28)? 3. What does it teach about the introduction of sin

into the world? 4. What, about sin's being suffered to continue in the world?

On Lesson IV. (ch. 16: 13-23). — 1. What views did men take of Christ at this time? 2. What view did Peter take? 3. Explain Christ's words to him, in vv. 17-19. 4. What did Christ say of his own fate, and of his followers' duty?

On Lesson V. (ch. 17: 1-13). — 1. Under what circumstances did the Transfiguration occur? 2. Who were actors in it, and who witnessed it? 3. What was its testimony to Christ? 4. What was Christ's testimony to John the Baptist?

On Lesson VI. (ch. 19: 13-26). — 1. How did Christ welcome children to him? 2. What was his first answer to the rich young man? 3. What his second? 4. What were his words respecting the rich?

On Lesson VII. (ch. 22: 1-14). — 1. Distinguish between the invitations in vv. 3, 4. 2. What historical event does v. 7 foreshow? 3. What does the highway invitation indicate? 4. What lack does the absence of a *wedding garment* represent?

On Lesson VIII. (ch. 25: 31-46). — 1. Give the main features of this scene. 2. What words will be spoken respectively to those at the right and left? 3. How will the words be received? 4. What will be the fate of those at each hand?

On Lesson IX. (ch. 26: 36-50). — 1. Who witnessed Christ's agony in Gethsemane? 2. What was their conduct, and what Christ's exhortation to them? 3. Point out the difference between Christ's first prayer, and his second and third. 4. Describe his betrayal.

On Lesson X. (ch. 27: 35-50). — 1. How long was Christ on the cross? 2. To what treatment was he subjected? 3. Amid what supernatural events did he die? 4. After what words?

On Lesson XI. (ch. 28: 8-20). — 1. Describe the Resur-

rection. 2. What were Christ's words to the women? 3. By whom and how was a false report of the Resurrection procured? 4. What were Christ's words on the mountain in Galilee?

Catechism. — Q. 3: What do the Scriptures principally teach? A.: The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

LESSON B: JUNE 27.*

MAN'S DOOM.

Daily Readings. — MON.: Deut. 28: 15-20; Rev. 6: 12-17. — TU.: Deut. 28: 21-44. — WED.: Deut. 28: 45-68. — TH.: 2 Kl. 6: 24-33; 7: 1, 2. — FRI.: 2 Kl. 7: 3-20. — SAT.: Luke 16: 19-31. — SUN.: 2 Thess. ch. 1.

Deut. 28: 15-20;
Rev. 6: 12-17.]

The Lesson. [Commit Rev. 6: 15-17.

15. ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17. Cursed *shall be* thy basket and thy store.

18. Cursed *shall be* the fruit of

thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

* The last Sunday of each quarter of 1880, has been left by the International Committee for a "lesson selected by the school". This lesson is offered merely as an optional. See Preface (IV.), and the titles of the Lessons A, C and D, in Index.

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

Golden Text.—FOR THE WRATH OF GOD IS REVEALED FROM HEAVEN AGAINST ALL UNGODLINESS AND UNRIGHTEOUSNESS OF MEN, WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS. (Rom. 1: 18.)

Analysis.—TOPIC: Man's Doom.—1. His Misery in this Life (Deut. 28: 15-20). 2. His Doom in the Life which is to Come (Rev. 6: 12-17).

Notes.—DEUT. CH. 28: When the Israelites, now approaching Canaan (ch. 1: 5), should enter it, their law was to be written upon monumental stones on Mount Ebal; after which, blessings were to be pronounced from Mount Gerizim upon those who should keep it, and curses from Mount Ebal upon those who should break it (ch. 27; Josh. 8: 30-35). This ch. emphasizes the blessing and curse, by unfolding the good (vv. 1-14) or evil (vv. 15-68) to be expected from obedience or disobedience.—VER. 15: Statement of the ground of the curses.—VERS. 16-19 (the opposite of vv. 3-6): Six curses (represented as powers pursuing the disobedient) in respect to: 1. Town and field life (i.e., all life, v. 16); 2. Fruit of the body, of land, and of animals (i.e., all products, v. 18); 3. Basket and store (rather, 'kneading-trough'; i.e., every thing treasured up, v. 17); 4. Comings in and goings out (i.e., all undertakings,

v. 19). — VER. 20: Expansion of Point 4, with its terrible sequel. — The life of the Israelites was so ordered, that its events constituted a special education in religious things. One educating element was, an especially marked connection between uprightness and outward blessedness, and *vice versa*. Ch. 28 ~~is~~ a setting forth of such a connection. While, however, the connection was especially marked in the case of the Israelites, the Bible (e.g., Matt. 6: 33; Rom. 1: 18) and experience show that it exists in great degree in the case of all men. — REV. 6: 1 to 8: 1, describes the opening of the seven seals. The first four (ch. 6: 1-8) have to do with the earth. The fifth (ch. 6: 9-11) is attended by a cry of martyred saints for God's judgment on the world. The sixth (ch. 6: 12-17 — the lesson; ch. 7) has to do with the coming of Christ (Matt. 24: 29-31). The lesson describes the attendant convulsions of nature, and terror of men. — VER. 12: *Earthquake*: The heavens will also be shaken (Hag. 2: 6, 7; Heb. 12: 26, 27). *Moon*: rather, 'whole [i.e., full] moon'. — VERS. 13, 14: Isa. 34: 4. Description of the complete break-up of the firmament and of the world. — VERS. 15-17: *Kings, great men* (in civil life), *chief captains* (in military life), *rich men* (those possessing property), *mighty men* (those possessing physical or intellectual strength): i.e., all naturally strong (and how much more others!). *Every bondman, every freeman*: i.e., all men. Hos. 10: 8. This terror is predicated of all men, but obviously it is only those that are at enmity with God, who will be deeply disturbed (2 Thess. 1: 6, 7). Consider how awful *wrath* must be, if it comes even from the *Lamb*.

Questions. — Where were the Israelites when the first part of the lesson was uttered? What was to be done on Mount Ebal? What on Mount Gerizim? Classify the curses of Deut. 28: 16-19? Show from other Bible passages, the earthly misfortune of the wicked? Illustrate it from experience? Describe the connection of the second part

of the lesson? What time does it point to? What convulsions of nature will then occur? Classify the persons who will be terrified? What will they do? What will they say?

Truths.—1. That God metes out to sinners greater or less punishment in this world. 2. That terrible retribution awaits them in the next. — **Lesson.**—(From its mutability, Rev. 6: 12-14:) The folly of dependence upon nature (vv. 15, 16). — **Catechism.**—Q. 19:

To be fastened
as nails in
a sure place.

What is the misery of that estate wherewith man fell? A.: All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell forever.

Points for Inquiry.—1. O. T. system of earthly rewards and punishments: explicit O. T. statements about it. 2. Evidence of it from O. T. history. 3. Modifications of it under the Christian dispensation. 4. Evidence (from the N. T. and from experience) of earthly judgments on the wicked. 5. Scripture testimony to the terror which Christ's coming will inspire. 6. Scripture testimony to Christ's capacity for wrath (Rev. 6: 16). 7. How far may the punishment of the wicked be regarded as a sequence, and how far as a retributive act.

THIRD QUARTER:

JULY, AUGUST, SEPTEMBER.

LESSON I.: JULY 4.

THE CREATION.

Daily Readings.—**MON.:** Gen. ch. 1. — **TU.:** Gen. ch. 2. — **WED.:** Job ch. 38. — **TH.:** Job ch. 39. — **FRI.:** Job chs. 40, 41. — **SAT.:** Ps. 104. — **SUN.:** Prov. 8: 22-31; John 1: 1-5; Rev. 21: 1-4.

Gen. 1: 1-3; 2: 4-8.] The Lesson. [Commit vv. 1-3.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5. And every plant of the field before it was in the earth, and

every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Golden Text.—IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. (Gen. 1: 1.)

Analysis.—**TOPIC:** The Creation of the Universe and of Man.—
1. The Universe Brought into Being (ch. 1: 1). 2. First Condition of the World (v. 2). 3. Light Created (v. 3). 4. Subject of Division

I. [see "Connection" below] of Gen. Stated (ch. 2: 4). 5. First Condition of the Completed World (vv. 5, 6). 6. Man Created and Placed in Eden (vv. 7, 8).

Notes. — **TIME** (of second part of lesson): B.C. 4004. — **CONNECTION:** The lessons of the coming half-year will be from Genesis (156, 219). Ch. 1: 1-31, and ch. 2: 1-3, constitute the Introduction to Gen. — viz., The Creation of the Universe — as follows: 1. The universe brought into being (ch. 1: 1); 2. First condition of the world (ch. 1: 2); 3. The creative days (ch. 1: 3-31): (1.) First day: Light (ch. 1: 3-5); (2.) Second day: Firmament (ch. 1: 6-8); (3.) Third day: Emergence of Land; Vegetation (ch. 1: 9-13); (4.) Fourth day: Sun, Moon, Stars (ch. 1: 14-19); (5.) Fifth day: Swimming and Flying Creatures (ch. 1: 20-23); (6.) Sixth day: Land Creatures (ch. 1: 24-31); 4. The Sabbath of Creation (ch. 2: 1-3). Ch. 2: 4-25; ch. 3; ch. 4, constitute Division I. of Gen. — viz., History [generations, ch. 2: 4] of the Heavens and the Earth — as follows: 1. Subject stated (ch. 2: 4); 2. Man's creation and first condition in Eden (ch. 2: 5-25); 3. The Fall (ch. 3); 4. Annals of the founders (Cain, Seth) of two very different families (ch. 4). — **PLACE** (of vv. 7, 8): Garden of Eden (11). — **CIRCUMSTANCES:** See "Analysis" above. — **CH. 1: 1:** (On this lesson as a whole, see 169.) 206. John 1: 1-3; Col. 1: 13-17; Ps. 102: 25; Heb. 1: 10; 11: 3. — **VER. 2: 208.** Job 26: 13; Ps. 104: 30. *Moved:* rather, 'hovered', or 'brooded'. — **VER. 3: 2 Cor. 4: 6.** — **CH. 2: 4:** (On the intervening vv., see "Connection" above.) 206. *Generations:* rather, 'annals', or 'history'. Such an expression opens each of the ten divisions of Gen. (see "Connection" above). — **VER. 5:** The sense is: 'God absolutely made (v. 4) vegetation (*every plant, every herb*), because: 1. *It was* [not yet] *in the earth*; 2. *It grew* [not yet, as it afterward did]; 3. *Rain* [which might be supposed to have developed it, was not yet] *upon the earth*; 4. *There was not* [yet] *a man* [who might be supposed to have brought it forth by cultivation].' — **VER. 6:**

But: rather, 'and'. The sense is: 'After the absolute creation affirmed in vv. 4, 5 (not sooner), rain and dew (from *mist*) watered', etc. — VER. 7: Man, i.e., has a two-fold nature; a body derived from the earth, and a soul derived from God (the *living* part of man). — VER. 8: 11.

Questions. — Tell something about Gen.? About its author? What does ch. 1: 1 teach? What does ch. 1: 2 describe? State the work of the first creative day? Of the second? Of the third? Of the fourth? Of the fifth? Of the sixth? What occurred on the seventh? What does that teach? Explain ch. 2: 4? Explain ch. 2: 5, 6? What does that describe? Of what was man made? Whence did he derive his life? Where was he placed?

Truths. — 1. That the universe had a beginning (ch. 1: 1). 2. That it was brought into being by God (ch. 1: 1). 3. That, after it had been brought into being, it was at first *without form, and void* (ch. 1: 2). 4. That God the Spirit energized it into what it afterward became (ch. 1: 2). 5. That it became what it did, by progressive stages (ch. 1: 3-31). 6. That these stages (and, by inference, the first creative act, v. 1) resulted from a mere exertion of God's will (*Let there be*, vv. 3, 6, etc.). 7. That the *living* element in man is immediately from God (ch. 2: 7). —

To be fastened as nails in a sure place.

Lesson. — (Especially as compared with other narratives or theories of the origin of things:) The simplicity, sublimity, and profound philosophy, of the Bible *Genesis*. — **Catechism.** — Q. 9: What is the work of creation? A.: The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Points for Inquiry. — 1. Some account of Gen. 2. Its authorship. 3. Sources from which derived. 4. Essentials of chs. 1 and 2. 5. Compare these essentials with the cosmogonies of other religions. 6. With current scientific theories. 7. Reasons for a hearty belief in these essentials.

LESSON II.: JULY 11.

THE FALL AND THE PROMISE.

Daily Readings.—MON.: Gen. ch. 3.—TU.: Rom. ch. 1.—
WED.: Rom. ch. 2.—TH.: Rom. ch. 3.—FRI.: Rom. ch. 5.—SAT.:
Rom. ch. 7.—SUN.: Rom. ch. 8.

Gen. 3: 1-15.]

The Lesson.

[Commit vv. 9-13.]

1. Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9. And the LORD God called unto Adam, and said unto him, Where *art* thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13. And the LORD God said unto the woman, What *is* this that thou hast done? And the

woman said, The serpent beguiled me, and I did eat.

14. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust

shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. .

Golden Text.—BY ONE MAN SIN ENTERED INTO THE WORLD, AND DEATH BY SIN. (Rom. 5: 12.)

Analysis.—TOPIC: The Fall and the Promise. — 1. The Serpent Tempts Eve (vv. 1-5). 2. She, with Adam, Yields (v. 6). 3. A Sense of Guilt Overtakes them (vv. 7, 8). 4. They Try to Palliate their Sin (vv. 9-13). 5. The Serpent is Cursed, and his Overthrow by the Seed of the Woman is Predicted (vv. 14, 15).

Notes.—TIME: B.C. 4004.—CONNECTION: (For the place of this lesson in Division I. of Gen., see "Connection", Les. I., p. 114.) Between the last lesson and this: 1. Eden has been more particularly described (including an account of the prohibition respecting the Tree of Knowledge; (ch. 2: 9-17); 2. Woman (Eve, ch. 3: 20) has been created and marriage instituted (ch. 2: 18-25).—PLACE: Garden of Eden (11).—CIRCUMSTANCES: See "Analysis" above.—VER. 1: (On this lesson as a whole, see 170.) 210, 206, 143, 11. *Subtile*: 1. In approaching Eve rather than Adam; 2. In the surprised and doubt-raising form of his question (as if he had said: 'Is it indeed a fact, that God hath', etc.).—VERS. 2, 3: *Tree which is*, etc.: See under 170. Eve encouraged the doubt-raising tempter by replying. Her reply shows: 1. (By the exaggeration from ch. 2: 17, *neither, touch it*;) That she was restive under the prohibition; 2. That she had distinct knowledge of the penalty (*lest ye die*).—VERS. 4, 5: *Subtilty* (v. 1) again, in so mixing truth and untruth, that the whole would seem true, while the whole (as mixed) was false. 1. It was true: (1.) That they would not *die*, immediately, in a physical sense; (2.) That God knew that they would know *good*

and evil; 2. But: (1.) In a far larger sense (of which Satan said nothing) they would *die* (unless by God's mercy spared); (2.) And God had no such envy of their knowing *good and evil* as it is the design of v. 5 to insinuate. — VER. 6: 129. — VER. 7: 96. — VER. 8: 178, 179. — VERS. 9-13: 1. *Where art thou?* (v. 9) was asked not because God had need to find, but in order to elicit a confession from, Adam. 2. Adam's reply (v. 10) shows that he was more ashamed of himself than of his sin (a frequent state of mind). 3. God's calling his attention to his sin (v. 11) led, not to full acknowledgment, but to palliation by shifting the responsibility (v. 12). 4. Eve, in the same spirit, does the same thing (v. 13). — VER. 14: The weight of this curse is on Satan (as v. 15 shows); the creature which he employed, receives a portion of it, but apparently only as a moral lesson to men (see notes on Matt. 8: 30-32, p. 61). — VER. 15: 207, 172.

Questions. — Tell something about Eden? What is to be understood by the serpent's tempting Eve? What did he ask her? Elements of his subtilty up to this point (v. 1, notes)? What did she reply? Evil elements in her reply (vv. 2, 3, notes)? What did Satan answer? How much truth, and how much falsehood in his words (vv. 4, 5, notes)? What did Adam and Eve do? What happened in consequence? Give the dialogue of vv. 9-13? Show the evil elements in Adam's and Eve's part of it (vv. 9-13, notes)? What curse was pronounced upon the serpent? What promise was made?

Truths. — 1. That the world was once sinless. 2. That sin was introduced primarily by Satan (v. 1). 3. That it was introduced, secondarily, by a voluntary and altogether inexcusable yielding to his solicitations on the part of man (v. 6). 4. That its root lies in a will not at one with God's will. 5. That it necessarily demeans men in their own eyes, and separates them from God (vv. 7, 8). 6. That it deals a sure curse (vv. 14-19). 7. That it will one day be

completely vanquished (v. 15). — **Lessons.** — 1. The craftiness of Satan (vv. 1, 4, 5). 2. The danger of yielding to him in the slightest degree (Eve's answering his question, vv. 2, 3). 3. The insidious nature of doubt (vv. 1-3). 4. The power of an evil example (v. 6). 5. The meanness and cowardice of sin (vv. 12, 13 l. c.): — **Catechism.** — Q. 12: What special act of providence did God exercise toward man in the estate wherein he was created? A.: When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. — Q. 13: Did our first parents continue in the estate wherein they were created? A.: Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. — Q. 17: Into what estate did the fall bring mankind? A.: The fall brought mankind into an estate of sin and misery.

To be fastened as nails in a sure place.

Points for Inquiry. — 1. Eden: the place. 2. Eden: the state of innocence. 3. The nature of the one prohibition. 4. The nature of the temptation. 5. Effect of the Fall on men. 6. On animals (v. 14) and on nature (Rom. 8: 22).

LESSON III.: JULY 18.

CAIN AND ABEL.

Daily Readings. — **MON.:** Gen. ch. 4. — **TU.:** Gen. 9: 5, 6; Lev. 24: 17-23; Deut. 21: 1-9. — **WED.:** Num. 35: 9-34. — **TH.:** Josh. ch. 20. — **FRI.:** Matt. 5: 21-26; John 13: 34, 35; 8: 44. — **SAT.:** 1 John ch. 3. — **SUN.:** 1 John ch. 4.

Gen. 4: 3-15.]

The Lesson.

[Comm't vv. 6-12.

3. And in process of time it | of the fruit of the ground an
came to pass, that Cain brought | offering unto the LORD.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10. And he said, What hast thou done? the voice of thy

brother's blood crieth unto me from the ground.

11. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the LORD, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

Golden Text.—WHOSOEVER HATETH HIS BROTHER IS A MURDERER. (1 John 3: 15.)

Analysis.—TOPIC: Murder of the Second-born Man by the First. —1. Cain is Jealous of Abel (vv. 3-5). 2. Is Remonstrated with by God (vv. 6, 7). 3. Slays Abel (v. 8). 4. Is Punished (vv. 9-15).

Notes.—TIME: Later than B.C. 3980 (at which time Cain, the elder of the two, was under 24; whereas both Cain and Abel, in the narrative, have fully attained man's estate). — CONNECTION: (For the place of this lesson in Division I. of Gen., see "Connection", Les. I., p. 114.)

Between the last lesson and this : 1. Punishments have been pronounced upon Eve and upon Adam (ch. 3: 16-19); 2. Eve has received her name (ch. 3: 20); 3. Clothing has been provided for Adam and Eve (ch. 3: 21); 4. They have been expelled from Eden (ch. 3: 22-24); 5. Cain and Abel have been born (ch. 4: 1, 2). — PLACE: Neighborhood of Eden (11; Cain, even later, occupied its vicinity, ch. 4: 16). — CIRCUMSTANCES: The excellence of Abel's character, and God's approval of it, occasion (see "Analysis" above). — VERS. 3-5: 136, 206, 127. *And of the fat thereof*: rather, 'and indeed of their fat'; i.e., the fattest of them. Abel thus brought of the first and best; Cain only, in general, something. Sacrifice was not yet commanded (yearning for reconciliation with God led to it); hence Abel was not accepted because he brought a lamb, nor Cain rejected because he brought fruit (each thus bringing of what he had). Abel, rather, had faith (Heb. 11: 4; partly proved by his bringing of the first and best); whereas Cain lacked it (partly proved by his bringing only, in general, something; completely proved by his feeling toward, and treatment of, Abel; 1 John 4: 20). *And the Lord had*, etc.: how shown, does not appear; but in some unmistakable way (not until much later is the descent or non-descent of fire recorded as such a sign). *And Cain was*, etc.: rather, 'And it burned Cain', etc.; i.e., it "cut" him, as we might say. — VERS. 6, 7: 178. Rather: 'Is there not, if thou art good, a lifting up [of the countenance; which lifting up not being present (v. 5), God in effect intimates that Cain's face shows bad thoughts]? but if thou art not good, sin lieth before the door, and its desire is to thee [Luke 22: 31]; but thou shouldst rule over it.' — VER. 8: *Talked with*: rather, 'said to'; what he said, is not stated; perhaps it was, 'Let us go into the field' (1 Sam. 20: 11). — VER. 9: *Where*: as God asked Adam (ch. 3: 9, notes, p. 118). The kind and solicitous probing-question, Adam evaded, and Cain

lied in reply to. — **VERS. 13, 14:** Cain's morose and spiteful spirit, rather than any sign of penitence, is here again displayed. *Every one that findeth*, etc.: either of those then living (if enough time had elapsed for a considerable multiplication of men), or of those to be born (if otherwise). *Slay me*: i.e., to avenge Abel's blood. — **VER. 15:** *Mark*: some physical or other indication (what, does not appear). This would identify Cain, and the prediction about who-ever should slay him, would deter the avenger. God thus granted Cain continuance of life. — **VERS. 3-15:** Notice: 1. How willfulness about a slight self-indulgence in the parents (ch. 3: 6), has developed into moroseness, jealousy and fratricide in the first son; 2. How Abel's very striving after holiness evokes the murderous spirit in Cain; 3. The great tenderness of God's dealings as evinced by the dialogues of chs. 3 and 4 (as if a fond father dealt with an erring child).

Questions. — What has occurred between the last lesson and this? What was Cain's occupation? What Abel's? What led them to bring an offering (vv. 3-5, notes)? What did Cain bring? How did God regard it? What did Abel bring? How did God regard it? Why did God regard the two offerings so differently (vv. 3-5, notes)? How did Cain feel? Explain God's remonstrance with him (v. 7, notes)? What did Cain do? What did God ask him (v. 9)? What did Cain reply (v. 9)? What did God answer (vv. 10-12)? What did Cain reply (vv. 13, 14)? What mercy did God show him (v. 15)?

Truths. — 1. The yearning of men (good and bad) for reconciliation with God (the two offerings, vv. 3, 4). 2. The unavailing nature of all efforts thereto, which are not made in faith (vv. 3-5, notes). 3. The murderous and anarchical spirit of sin (v. 8). 4. The rapidity of its development (from ch. 3: 6 to ch. 4: 8). 5. The suddenness of its outbreaks (vv. 6, 8). 6. The tender firmness of God's

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dealings with it (dialogues of chs. 3 and 4). — **Lessons.** — 1. The peril of anger. 2. The danger, under God's chastenings for sin, of recognizing nothing but our own misery. — **Catechism.** — Q. 69: What is forbidden in the sixth commandment? A.: The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Points for Inquiry. — 1. The nature of the punishments pronounced on Adam and Eve (ch. 3: 16-19). 2. Explanation of ch. 3: 21. 3. Nature of the exclusion from Eden (ch. 3: 22-24). 4. Origin of the idea of sacrifice. 5. Extent and operations of the idea in antiquity. 6. Function of the idea in preparing the world to receive Christ. 7. Give some account of O. T. legislation respecting murder. 8. Light on the nature of sin, deducible from chs. 3 and 4. 9. Light on God's dealings with it, from the same. 10. Nature and method of the antediluvian manifestations of God to men.

LESSON IV.: JULY 25.

THE COVENANT WITH NOAH.

Daily Readings. — MON.: Gen. ch. 5. — TU.: Gen. ch. 6. — WED.: Gen. ch. 7. — TH.: Gen. ch. 8. — FRI.: Gen. ch. 9: 1-19. — SAT.: Isa. 54: 7-10; Heb. 11: 7; Matt. 24: 36-51. — SUN.: 1 Pet. 3: 18-22; 2 Pet. ch. 2.

Gen. 9: 8-19.]

The Lesson.

[Commit vv. 12-15.

8. ¶ And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you;

from all that go out of the ark, to every beast of the earth:

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This *is* the token of the covenant which I

make between me and you, and every living creature that *is* with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in

the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18. ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19. These *are* the three sons of Noah: and of them was the whole earth overspread.

Golden Text.—I DO SET MY BOW IN THE CLOUD, AND IT SHALL BE FOR A TOKEN OF A COVENANT BETWEEN ME AND THE EARTH. (Gen. 9: 13.)

Analysis.—**TOPIC:** The Re-assurance and Repeopling of the World.—1. God's Covenant no more to Deluge the World (vv. 8-11). 2. The Rainbow its Token (vv. 12-17). 3. The Repeopling of the World (vv. 18, 19).

Notes.—**TIME:** B.C. 2347 (the year following the Flood; compare ch. 7: 11; 8: 13, 14). — **CONNECTION:** Ch. 4: 16-24, marks the ungodliness of Cain's descendants; ch. 4: 25, 26, the origin of a godlier family. With this indication of two lines from Adam, which turned, the one toward evil, the other toward good, Division I. of Gen. closes (see "Connection", Les. I., p. 114). Ch. 5; ch. 6: 1-8, constitute Division II. of Gen.—viz., History [*generations*, ch. 5: 1] of Adam [i.e., of his race (until the Flood)]—as follows: 1. Genealogy of the most upright line from Adam through Seth to Noah (ch. 5; see 176); 2. The outrageous wickedness of the race, prior to, and in, Noah's time (ch. 6: 1-8). Ch. 6: 9-22; ch. 7; ch. 8; ch. 9, constitute Di-

vision III. of Gen. — viz., History [*generations*, ch. 6: 9] of Noah—as follows: 1. Preparation for the Flood (ch. 6: 9-22); 2. Account of it (ch. 7; ch. 8: 1-19); 3. Noah's sacrifice, and God's commands and promises (ch. 8: 20-22; 9: 1-17); 4. The curse and blessing upon his sons (ch. 9: 18-29; the race thus again, after the Flood, setting out in diverging lines in respect to character). — PLACE: Mountains of Ararat (ch. 8: 4; 2). — CIRCUMSTANCES: Upon the occasion of leaving the ark, Noah builds an altar, and sacrifices, to God, upon which the joyous events indicated in the lesson and context, follow. — VER. 8: (As bearing on this lesson as a whole, see 114, 171, 172.) 206, 178, 114. — VERS. 9, 10: 172. Enumeration of those covenanted with, viz., all creatures which went out of the ark (i.e., all which a Flood could injure). — VER. 11: 171. Statement of the covenant, viz., that the Flood shall not be repeated. — VER. 13: 171a. — VERS. 14-16: V. 14 represents the rainbow as man's guarantee (*shall be seen*); vv. 15, 16, represent it as God's reminder (*I will remember, I will look*). — VER. 18: 164, 144, 147, 144a.

Questions. — How much time between the last lesson and this? Give the main intervening events recorded in Gen.? Tell something about Noah? About the Flood? About the ark? About the persons and creatures saved alive by it? How long were they in the ark? What did Noah do on leaving the ark? What promises and commands did God make (ch. 8: 21, 22; ch. 9: 1-7)? What covenant did he make? What was its sign? From what three persons did the new race of men descend?

Truths. — 1. God's tender consideration for men (in so particularly re-assuring the world after the Flood). 2. The unity of the human race (v. 19). — **Lessons.** — 1. The deep significance of the rainbow (vv. 12, 13). 2. That, not our eyes only, but God's, rest upon it (v. 16). — **Catechism.** — Q. 11: What are God's works of providence? A.: God's works

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of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Points for Inquiry.—1. Longevity of the antediluvians: the facts and their significance. 2. Nature, extent and causes of the moral deterioration prior to the Flood. 3. Dimensions, form and practical aspects, of the ark. 4. Probable nature of the Flood. 5. Extra-Bible testimony to it. 6. "The seven precepts of Noah." 7. How far did the commands to Noah constitute a new era in the ethical education of the world?

LESSON V.: AUGUST 1.

THE CALL OF ABRAM.

Daily Readings.—MON.: Gen. 11: 1-9, 27-32.—TU.: Gen. ch. 12.—WED.: Ex. ch. 3.—TH.: Ex. 4: 1-20.—FRI.: Jer. ch. 1.—SAT.: Acts 26: 1-20.—SUN.: Acts 7: 1-8; Heb. 11: 8-16.

Gen. 11: 31, 32; 12: 1-10.] **The Lesson.** [Commit vv. 1-3.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

dred, and from thy father's house, unto a land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

1. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kin-

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto

the LORD, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

9. And Abram journeyed, going still toward the south.

10. ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Golden Text.—IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED. (Gen. 12: 3.)

Analysis.—TOPIC: Abram's Leadings, Call, and Divine Promise respecting Canaan.—1. The Chosen Family Migrates Westward (ch. 11: 31, 32). 2. Abram is specially Called and Migrates to Canaan (ch. 12: 1-6). 3. God Promises Canaan to his Descendants (vv. 7-9). 4. A Famine Drives him into Egypt (v. 10).

Notes.—TIME (of ch. 12: 1-8): B.C. 1921.—CONTEMP. HIST.: 216a.—CONNECTION: (For ch. 9: 20-29, see "Connection", Les. IV., p. 124.) Ch. 10; ch. 11: 1-9, constitute Division IV. of Gen. (see "Connection", Les. I., p. 114, and Les. IV., p. 124)—viz., History [*generations*, ch. 10: 1] of the Sons of Noah—as follows: 1. Ancestry of the nations (ch. 10): (1.) Descendants of Japheth (ch. 10: 1-5); (2.) Descendants of Ham (ch. 10: 6-20); (3.) Descendants of Shem (ch. 10: 21-32); 2. The Confusion of Tongues (ch. 11: 1-9). Ch. 11: 10-26, constitutes Division V. of Gen., viz., History [*generations*, ch. 11: 10] of Shem [i.e., of his race (until Terah, the father of Abram, whose genealogy it is the purpose of Division V. to trace)]. Ch. 11: 27-32; chs. 12 to 24 inclusive; ch. 25: 1-11, constitute Division VI. of Gen., viz.,

History [*generations*, ch. 11: 27] of Terah [i.e., of him and of his son Abram]. This Division of Gen. is analyzed under 115a, which see (Points 1-5) for the place of this lesson in Division VI. — PLACE: Ur (50), Haran (23), Canaan (5) — Place of Sichem (48), "Plain" (Oak) of Moreh (36) Mountain between Bethel (4) and Hai (22), "The South" (5a) — Egypt (12). — CIRCUMSTANCES: Previous Divisions of Gen. (see "Connection" and page references above) have, in an orderly manner, prepared the way for an account of the call and life of the progenitor of God's chosen people (the history of which people, constitutes the greater part of the O. T., and especially prepares the way for the coming of Christ and for the redemption of the world). This progenitor, Abram, is of the most earnest ancestral line which has descended from Noah, and his family is first moved to separate itself from its unfavorable surroundings; after which the progress of events is as outlined in the above "Analysis". — CH. 11: 31: 166, 115, 116, 145, 163, 50, 7, 5, 23. *And they* (i.e., Lot and Sarai) *went forth with them* (i.e., Terah and Abram); hence Abram as well as his father must have been active in this migration. *And dwelt there*: The plan to go to Canaan, was not carried out (which agrees with there being as yet no specific call from God). — VER. 32: 176. — CH. 12: 1-3: 206, 178. *Had said*: i.e., by a (probably inward) voice, and without the appearance of v. 7. The voice gives a command (*get thee out*), and the promises: 1. Of a great posterity; 2. Of a blessing; 3. Of a great name; 4. Of being a blessing to others (even to *all families of the earth*); 5. Of protection (v. 3 f. c.; a promise peculiarly significant in those semi-barbarous times). — VER. 4: This v. states the central fact, viz., that Abram obeyed. This pregnant act (Heb. 11: 8) marks an epoch in the spiritual history of the world; hence Abram's age (which, with other ages stated in the previous genealogies, fixes the chronology) is given. — VERS. 5, 6: 48, 36, 6. These vv. describe the migra-

tion in detail. The first divine communication (vv. 1-3) probably indicated only the direction which Abram was to take (for he went in the right direction, v. 5, but knew not "whither", Heb. 11: 8 l. c.); the second (v. 7), that he had reached his destination. *All the souls*, etc.: i.e., their slaves. *Plain*: rather, 'oak'. *And the Canaanite*, etc.: a statement indicating that the land at this time had possessors, and that Abram, though promised it (v. 7), must wait for it in faith (Heb. 11: 9). — **VERS. 7, 8: 4, 22.** *The Lord appeared*: in v. 1, he had only spoken (*said*). This is the most familiar approach of God to man since the appearance in Eden (ch. 3: 8), and marks both the land which is to witness the greatest divine manifestations, and the new era (v. 4, notes) in the world's spiritual history. *Builted he an altar*: in v. 7, to consecrate the spot where God appeared; in v. 8, because he would carry the sanctity of his first residence to his second. *Removed, mountain*: probably to find pasturage, and for greater security. — **VER. 9: 5a.** — **VER. 10: 177, 12.**

Questions. — What main events and records between the last lesson and this? How much time? Describe the first migration (ch. 11: 31)? What may be supposed to have occasioned it? Tell something about Ur? About Haran (the place)? What did God command Abram (ch. 12: 1)? What promises did God make him (vv. 2, 3, notes)? What did Abram do (v. 4)? At what age? Where did he go (v. 5)? Where did he first stop (v. 6)? What there occurred (v. 7)? Whither did he remove (v. 8)? Why? What did he do there? Whither did he next journey (v. 9)? Whither next (v. 10)? Why? Tell something about Canaan? About the *place of Sichem*? About the *plain of Moreh*? About Bethel? About Hai?

Truths. — 1. That God especially directs the lives of earnest men (Terah's migration). 2. That he develops the lives of his servants by gradual and unforeseen stages (Haran, the call to go where God should show, Egypt)

3. That the development of his Kingdom is concrete and historical (this associating it with a man, and with a man's history, places of residence, and religious education). 4. That, from the first, the universality of the Kingdom was affirmed (ch. 12: 3 l. c.). — **Lessons.** — 1. The precious-

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a sure place.

ness, in God's sight, of implicit trust in his guidance (*I will show thee*; Heb. 11: 8). 2.

The propriety and value of associating religious experiences with places (v. 7 l. c.). — **Catechism.** — Q. 34.: What is adoption? A.: Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Points for Inquiry. — 1. Divisions I. to V. (inclusive) of Gen.: their limits, mutual relations, and relation to the later Divisions. 2. The Tower of Babel: its design and significance. 3. The Confusion of Tongues: its significance and historical credibility. 4. Religion of Abram's family. 5. Nature of the migration to Haran. 6. Design of Abram's call and wanderings. 7. Geography of the lesson.

LESSON VI.: AUGUST 8.

ABRAM AND LOT.

Daily Readings. — MON.: Gen. ch. 13. — TU.: Gen. 19: 12-29. — WED.: Gen. 25: 27-34; Heb. 12: 14-17. — TH.: Num. 11: 4-6, 11-23, 31-34; Ps. 106: 14, 15. — FRI.: Josh. ch. 7. — SAT.: Luke 12: 13-31. — SUN.: Phil. 2: 1-11.

Gen. 13: 1-18.]

The Lesson.

[Commit vv. 14-18.]

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the south.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar,

which he had made there at the first: and there Abram called on the name of the LORD,

5. ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them; that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13. But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14. ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Golden Text.—LET THERE BE NO STRIFE, I PRAY THEE, BETWEEN ME AND THEE. (Gen. 13: 8.)

Analysis.—TOPIC: Abram's Generous Treatment of Lot and

Renewed Promise from God. — 1. Abram Returns from Egypt (v. 1).
 2. Gives Lot the Choice of Dwelling-places (vv. 2-9). 3. Is Consigned, by Lot's Choice, the Rugged Portions of Canaan (vv. 10-13).
 4. Receives a New and Enlarged Promise from God (vv. 14-18).

Notes. — **TIME:** B.C. 1918. — **CONTEMP. HIST:** 216a. — **CONNECTION** (and place in Division VI. of Gen.): 115a (Points 5, 6, 7). — **PLACE:** "The South" (5a), neighborhood of Bethel (4) and Hai (22), Cities of the Plain (44), "Plain" (Oaks) of Mamre (34), Hebron (25). — **CIRCUMSTANCES:** See "Analysis" above. — **VER. 1:** 115, 12, 116, 5a. — **VERS. 2, 5, 6:** Wealth, owing partly to gifts from Pharaoh (ch. 12: 16), but more to: 1. Thrift (which marked the patriarchs generally); 2. The simplicity and seclusion (ch. 12: 1) of their lives; 3. God's special blessing (ch. 12: 2). — **VERS. 3, 4:** 4, 22, 206. *Place where:* i.e., that described in ch. 12: 8. — **VER. 7:** 6, 42. *And the Canaanite, etc.:* mentioned as augmenting the difficulty of finding grazing room. — **VERS. 8, 9:** Abram, as older, as mover in the migration, and as richer and more powerful, had the right of choice; but surrendered it, both from magnanimity and from the belief that God would order the choice aright. — **VER. 10:** 32, 49, 20, 11, 51. *Like the land of Egypt:* reference to the extreme fertility caused by the Nile overflows. — **VER. 12:** 5, 44. *In the land of Canaan:* i.e., the rugged ridge of Palestine, while Lot took the fertile Jordan valley. — **VER. 13:** Statement preliminary to the narrative in ch. 19. — **VERS. 14-17:** 178. This was not an outward appearance as in (ch. 12: 7), but a (probably inward) voice (as in ch. 12: 1). The promise of ch. 12: 7, respecting the possession of Canaan, is made more graphic (vv. 14, 15, 17), as also the promise of ch. 12: 2, "I will make of thee a great nation" (v. 16). — **VER. 18:** 34, 25. *Plain:* rather, 'oaks'. In his walking through the land (v. 17), he came upon and chose this place of settlement.

Questions. — How much time between the last lesson and this? Where has Abram resided? Tell something

about that country? Whither did he return (v. 1)? Whither did he next journey (vv. 3, 4)? In what condition were his and Lot's worldly affairs (vv. 2, 5, 6)? Why? What embarrassments resulted in consequence (vv. 6, 7)? What proposal did Abram make? Why was it especially generous (vv. 8, 9, notes)? What choice did Lot make? What kind of land did this leave Abram? Point out any respects in which Lot's choice was mean? Any respect in which it was wicked (v. 12 l. c.)? Give the promises in vv. 14-17? How were they an advance upon those in ch. 12: 1-3, 7? Where did Abram take up his residence? Tell something about the *plain of Mamre*? About Hebron?

Truths.—1. That godliness has "promise of the life that now is" (vv. 2, 5, 6; 1 Tim. 4: 8). 2. That love to God tends naturally to love and goodness toward men (vv. 8, 9). 3. God's sure recognition of good actions (vv. 14-17, after vv. 8, 9). — **Lessons.**—1. The meanness of selfishness (vv. 10, 11). 2. Its peril (sequel of tenting toward Sodom). 3. (From Abram's example:) The duties: (1.) Of living peaceably with others (v. 8); (2.) Of generosity toward others (v. 9). — **Catechism.**—Q. 75: What is forbidden in the eighth commandment? A.: The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbor's wealth or outward estate.

To be fastened as nails in a sure place.

Points for Inquiry.—1. State of civilization in Abram's time. 2. Appearance and manner of the nomad life of his age. 3. Condition of Egypt at this time. 4. Geography (prior to ch. 19) of the section chosen by Lot. 5. Of the section left to Abram.

LESSON VII.: AUGUST 15.

ABRAM AND MELCHIZEDEK.

Daily Readings.—**Mon.:** Gen. ch. 14.—**Tu.:** Judg. 6: 1-10,

25-35. — WED.: Judg. ch. 7. — TH.: Judg. 8: 1-23. — FRI.: 1 Sam. ch. 30. — SAT.: Ps. 110; Heb. ch. 5. — SUN.: Heb. ch. 7.

Gen. 14: 12-24.]

The Lesson.

[Commit vv. 18-20.]

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13. ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17. ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the val-

ley of Shaveh, which *is* the king's dale.

18. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23. That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Golden Text. — JESUS, MADE A HIGH PRIEST FOREVER, AFTER THE ORDER OF MELCHIZEDEK. (Heb. 6: 20.)

Analysis. — **TOPIC:** Abram's Defeat of the Allied Kings and Contact with Melchizedek. — 1. Lot, Having Reached Sodom, Becomes a Prisoner of War (v. 12). 2. Abram Rescues him and Defeats the Allied Kings (vv. 13-16). 3. Pays Tithes to Melchizedek, Receives his Blessing, and Declines the Goods of Sodom (vv. 17-24).

Notes. — **TIME:** B.C. 1913. — **CONTEMP. HIST.:** 216a. — **CONNECTION** (and place in Division VI. of Gen.): 115a (Point 8). — **PLACE:** "Plain" (Oaks) of Mamre (34), Dan (9), Hobah (27), Valley of Shaveh (47). — **CIRCUMSTANCES:** The invasion under the allied kings (173) gives rise to the events outlined in the above "Analysis". — **VER. 12:** (On this lesson as a whole, see 173.) 116, 115, 49. — **VER. 13:** 24, 34, 152, 1, 142, 130. *These were confederate*, etc.: Abram had made a (probably) defensive alliance with them. — **VER. 14:** 9. The defensive allies (v. 13) joined in the enterprise (v. 24). — **VER. 15:** 27, 8. Notice the military efficiency evinced here and in v. 14 (*trained*). — **VER. 17:** 134, 137, 47. *King of Sodom went*, etc.: i.e., to receive back the captives (v. 21). — **VER. 18:** 155, 46, 206. Melchizedek, on the contrary, brought refreshments and a blessing (vv. 19, 20). — **VER. 19:** 212. — **VER. 20:** *And he gave*, etc.: as an offering in view of his victory, he thereby acknowledging the God of Melchizedek (before whom he swears, v. 22). — **VERS. 22-24:** 206. The vigor of this refusal and the oath, point to a deeper reason than that assigned (*lest*, etc.), viz., the general bad character of the Sodomites, with whom, consequently, Abram would have nothing in common. *And the portion*, etc.: Abram would not decide the question respecting receiving the goods of Sodom for others than himself.

Questions. — At what time did the invasion of the allied kings occur? Tell something about it? Where had Lot's tenting toward Sodom, led him to reside (v. 12)? What happened to him there? How did Abram hear of it (v. 13)? Describe the band with which he went in pursuit (vv. 14, 24)? Describe the attack (v. 15)? What was

its result (v. 16)? For what did the king of Sodom go to meet him (v. 17, notes)? What did Abram say to him (vv. 22-24)? Why? For what did Melchizedek go to meet him (vv. 18-20)? What did Abram do (v. 20 l. c.)? Tell something about Hobah? About Danascus? About Sodom? About Melchizedek?

Truths. — 1. (From Abram's prowess, vv. 14-16, the fair inference :) That godliness conduces to courage and valor. 2. That God has witnesses outside the pale of the visible church (Melchizedek, outside the chosen family; Heb. 7: 3; John 10: 16). — **Lessons.** — 1. The downward tendency of sin (compare v. 12, with ch. 13: 12). 2. The power of God's service to put even strangers at one (vv. 18-20).

To be fasten-
ed as nails in
a sure place.

3. (From Abram's example :) The duties : (1.) Of special kindness to kindred (v. 14); (2.) Of attention to the arts of defensive warfare (vv. 14-16); (3.) Of making thank-offerings to God (v. 20 l. c.); (4.) Of a proper independence of, and separation from, the wicked (vv. 22-24); (5.) Of not deciding questions of conscience for others (v. 24). — **Catechism.** — Q. 74: What is required in the eighth commandment? A.: The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Points for Inquiry. — 1. Movements of races at this period. 2. The nature of this invasion. 3. Armies, arms, and methods of warfare, of this period. 4. Size and nature of Abram's establishment (to be inferred especially from v. 14). 5. Melchizedek as an historical character; as set forth in the N. T. 6. Geography of ch. 14.

LESSON VIII.: AUGUST 22.

THE COVENANT WITH ABRAM.

Daily Readings. — Mon.: Gen. ch. 15. — Tu.: Gen. 23: 10-22

— WED.: Gen. ch. 32. — TH.: Judges 6: 11-24, 36-40. — FRI.: 1 KI. 3: 3-15. — SAT.: Rom. ch. 4. — SUN.: Gal. ch. 3.

Gen. 15: 1-18.]

The Lesson.

[Commit vv. 5-7.

1. After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2. And Abram said, Lord God, what wilt thou give me, seeing I go childless; and the steward of my house *is* this Eliezer of Damascus.

3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house *is* mine heir.

4. And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in the LORD; and he counted it to him for righteousness.

7. And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, Lord God, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcases, Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17. And it came to pass, that-

when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

18. In that same day the LORD

made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Golden Text.—ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS. (Rom. 4: 3.)

Analysis.—TOPIC: The Covenant with Abram.—1. The Promises to Abram respecting Descendants and Canaan, are Renewed (vv. 1-5, 7). 2. He Believes God and It is Counted to him for Righteousness (v. 6). 3. The Promises are Ratified by a Solemn Ceremony (vv. 8-11, 17). 4. The First of the Great Detailed Prophecies of the Bible is Vouchsafed (vv. 12-16, 18).

Notes.—TIME: B.C. 1912.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division VI. of Gen.): 115a (Point 9).—PLACE: "Plain" (Oaks) of Mamre (ch. 14: 13; 34).—CIRCUMSTANCES: After Abram's bravery and self-denial of ch. 14, occur the events outlined in "Analysis".—VER. 1: (On this les., see 172.) 206, 178, 115, 226. *These things*: i.e., those of ch. 14. *Fear not*: i.e. (as vv. 2, 3, show), respecting Abram's childlessness. *I am* (as thou hast seen) *thy shield*, and (as thou shalt see) *thy exceeding*, etc.—VERS. 2, 3: 206, 139, 8. *Steward*: rather, 'son of possession'; i.e., possessor-apparent (according to the nomadic custom of inheritance by the chief servant, when there was no heir). *Born in my house*: rather, 'son of my house' (i.e., of his estate, rather than of himself).—VER. 5: Ch. 22: 17; 26: 4; Ex. 32: 13.—VER. 6: 227b. Remark of Moses (who, in Gen., rarely makes observations). Abram had, at two different periods (B.C. 1921, ch. 12: 2, 7; B.C. 1918, ch. 13: 15, 16), been promised offspring. Nine years had (B.C. 1912) elapsed since the first promises, and six since the second, with no fulfillment. The third promise *he believed*, as his action in v 10, etc., showed. This vigor of trust, after two long disappointments (great trials of faith, especially at his age), evinced a confidence in God of the same nature as the

N. T. faith (Rom. 4: 18-25). Moses, appreciating this kind of faith, accordingly notes it, in a v. which seems rather to belong to the N. T. than to the O. T. (see Paul's appreciation of Moses' remark, Rom. 4: 23, 24). — **VERS. 7, 8: 50, 7.** Re-affirmation of, and inquiry respecting, the second element in the earlier promises. — **VERS. 9-11, 17: 86, 90, 92, 88.** 1. This ceremony constituted the ever memorable ratification of the promises (re-affirmed in earlier vv.) respecting descendants and their possession. 2. The animals used, were those of the later ceremonial law, and the non-division of the birds (v. 10), agreed with the later legislation of Lev. 1: 17. 3. Covenants, in those times, were ratified by dividing animals, between the parts of which the contracting parties passed (as God's *burning lamp*, v. 17, did). 4. Abram continued his waiting on God through the night of vv. 1-5, and through the following day (vv. 11, 17). 5. Various more or less fanciful symbolic meanings have been attached to the numbers, etc., of the passage. — **VERS. 12-16, 18: 1, 172, 14, 16.** The first night re-affirmed to Abram the promises; the action and waiting of the day following proved his belief of them; the second night, in condition of mind admirably prepared, and in profound slumber, the first of the great detailed prophecies of the Bible was vouchsafed him. *Horror of great darkness* (v. 12): supposed by some to prefigure the Egyptian bondage. *Great substance* (v. 14): Ex. 12: 35, 36. *Amorites* (v. 16): put for the people of Canaan in general. *Not yet full*: part of their allotted probation remained to them. This statement explained why Abram must wait for Canaan.

Questions. — After what *things* (v. 1) did Abram have this vision? What is a vision? In reference to what was Abram exhorted not to fear? What would God be to him (v. 1)? How did God illustrate to him the number of his descendants (v. 5)? Explain why Abram's faith was so remarkable (v. 6, notes)? What animals were used “—

the ceremony of the next day and night? How did Abram spend the day? What happened at night? What prophecies and promises were made Abram (vv. 13-17)?

Truths.—1. That there is a connection between doing God's will and receiving light from him (*after these things*, v. 1; John 7: 17). 2. That God grounded the confidence of his people on concrete and earth-like transactions (the covenant, vv. 9-18). 3. That full faith in him is *counted for righteousness* (v. 6). — **Lessons.**—1. That, in the religious development of men, God makes large use of

To be fastened as nails in a sure place.

deferred hope (vv. 2, 13). 2. That our unsatisfied longings and our misgivings may be brought freely to him (vv. 2, 3). 3. That signs of his goodness may be (reverently) sought from him (v. 8). 4. That God's past mercies should be made guarantees of his future goodness (v. 7). 5. That, above all else, God (himself) is his servants' *exceeding great reward* (v. 1). — **Catechism.**—Q. 4: What is God? A.: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Points for Inquiry.—1. How much of this lesson occurred in vision, and how much was acted out? 2. God's use of fire in O. T. manifestations of himself; reasons for, and significance of, the same. 3. Current symbolical interpretations of the details of vv. 9-17. 4. Geography of later possessions of the Israelites as compared with the promise of v. 18.

LESSON IX.: AUGUST 29.

ABRAHAM'S INTERCESSION.

Daily Readings.—**Mon.:** Gen. ch. 17.—**Tu.:** Gen. 18: 1-8.—**Wed.:** Gen. 18: 16-33.—**Th.:** Ex. ch. 32.—**Fri.:** Ex. ch. 33.—**Sat.:** Rom. 8: 14-27.—**Sun.:** Heb. 7: 23-28.

Gen. 18: 16-33.]

The Lesson.

[Commit vv. 23-28

16. ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the LORD said, Shall I hide from Abraham that thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23. ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty

righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26. And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* but dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak

unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there.

And he said, I will not destroy *it* for ten's sake.

33. And the LORD went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place.

Golden Text. — HE EVER LIVETH TO MAKE INTERCESSION FOR THEM. (Heb. 7: 25.)

Analysis. — TOPIC: Abraham's Intercession for Sodom. — 1. The Doom of Sodom and Gomorrah Foretold (vv. 16-22). 2. Abraham's Intercession for Sodom (vv. 23-33).

Notes. — TIME: B.C. 1898. — CONTEMP. HIST. : 216a. — CONNECTION (and place in Division VI. of Gen.): 115a (Points 9 to 12 inclusive). — PLACE: "Plains" (Oaks) of Mamre (ch. 18: 1; 34). — CIRCUMSTANCES: Fourteen years later (B.C. 1898) than the Covenant (B.C. 1912) of the last lesson, God (ch. 17) indicated his rejection of Ishmael (then 13 years old) from being the heir to the Covenant, promised a son to Sarah, and instituted the rite of circumcision. Notwithstanding the long delay since the Covenant (see ch. 15: 6, notes, p. 138), and the fact that Abraham's affections were now set upon Ishmael (ch. 17: 18), he believed that God would fulfill his promise, and conformed to the rite (ch. 17: 23). (His and Sarah's names were changed at this time, ch. 17: 5, 15.) At this period of spiritual victory, God (ch. 18: 13), and two angels, in human form (ch. 18: 2), approach at midday (ch. 18: 1), to strengthen Sarah's faith (ch. 18: 3-15) respecting the promised son; Abraham starts on the way with them as they depart; God then announces to him the destruction of Sodom and Gomorrah; Abraham (the angels having now gone on, v. 22), for Lot's sake (whom he again, as in ch. 14: 16, seeks to bless), intercedes for Sodom, and, little by little, gains the promise that, if ten righteous men can be found in the city, it shall be spared. — VER. 16: 178, 49, 115. To

bring them, etc.: A habit of hosts in those times. — **VERS. 17-19: 206.** The destruction of Sodom was a judgment of God designed to instruct the world in all ages (174). Hence, as (1.) Abraham is to influence the whole world (v. 18), and (2.) is to instruct his posterity (v. 19; and, through it, the whole world), God states (v. 17) that Abraham shall be fully apprised of that judgment in advance. By knowing that God intended this destruction, and intended it (as the intercession proved) because hardly a righteous man could be found in the doomed cities (v. 32), Abraham would be able to understand the awful event in its true import. — **VER. 20: 20.** *Cry*: i.e., for vengeance. — **VER. 21: *I will go***: Accordingly (v. 22) the two angels went and (ch. 19) beheld the wickedness of the city (which divine witness makes the subsequent judgment the more impressive). — **VERS. 22-33: 1.** This prayer bases itself upon an assumption respecting God's character (*Shall not the Judge, etc.*, v. 25 l. c.), to which assumption it holds God. 2. It applies a well-known logical principle, there being the same reason for sparing the city for the sake of 45 as for the sake of 50; for the sake of 30 as for the sake of 40; and so on down to the small number with which the intercession closes. 3. With this boldness and logical cogency, reverence and humility are conjoined (vv. 27, 30, etc.). 4. God was well pleased with the prayer (v. 32; ch. 19: 29), and is pleased with such prayers still (Luke 11: 8; 18: 6, 7; Jas. 5: 16 l. c.).

Questions. — How much time since the last lesson? What leading events? In what especially favorable spiritual state was Abraham for receiving the divine communications of ch. 18 ("Circumstances" above)? What beings visited him? Describe their visit (vv. 1-8)? When they rose to depart, what did Abraham do (v. 16)? What did God foretell to Abraham (vv. 20, 21)? Explain why (vv. 17-19, notes)? State the steps in Abraham's intercession? What was God's final promise (v. 32 l. c.)?

Truths.—1. That growth in faith and godliness insures God's increasing nearness (ch. 18: 1-8, after ch. 17). 2. That "the secret of the Lord is with them that fear him" (vv. 17-19; Ps. 25: 14). 3. That, in prayer: (1.) God's character may be appealed to (v. 25); (2.) Argument may be used (vv. 25, 28, etc.; Job 23: 3, 4); (3.) And importunity (vv. 28, 30-32). — **Lessons.**—1. That solitude is especially favorable to prayer (v. 22 l. c.). 2. The disinterestedness

To be fastened as nails in a sure place.

of the most elevated prayer (compare this grand intercession with the miserable, though importunate, petitions of Lot, ch. 19: 18-20, notes, p. 147). 3. (From Abraham's example:) The duty of humility and reverence in prayer (vv. 27, 30, etc.). — **Catechism.**—Q. 101: What do we pray for in the first petition? A.: In the first petition [of the Lord's Prayer], which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Points for Inquiry.—1. Abraham's spiritual progress between chs. 15 and 18. 2. Nature of the divine manifestation of ch. 18. 3. Light as to Abraham's relation to the Church, involved in vv. 17-19. 4. Light upon prayer deducible from the lesson. 5. The several kinds of prayer; their mutual relations and relative importance. 6. Grounds (from Scripture) on which God hears prayer. 7. Value of prayer to the soul. 8. Value of prayer as effecting outward results. 9. Conditions (from Scripture) of true prayer.

LESSON X.: SEPTEMBER 5.

LOT'S ESCAPE FROM SODOM.

Daily Readings.—**MON.:** Gen. 19: 12-30.—**TU.:** Ex. ch. 11, 12: 29, 30.—**WED.:** Deut. ch. 29.—**TH.:** Isa. ch. 13.—**FRI.:** Jer. 50: 18-40.—**SAT.:** Amos ch. 4.—**SUN.:** Mark 6: 1-12.

Gen. 19: 12-23.]

The Lesson.

[Commit vv. 23-28.]

12. ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15. ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17. ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh, not so, my Lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

20. Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23. ¶ The sun was risen upon the earth when Lot entered into Zoar.

24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. ¶ But his wife looked back from behind him, and she became a pillar of salt.

Golden Text.—REMEMBER LOT'S WIFE. (Luke 17: 32.)

Analysis.—TOPIC: Destruction of the Cities of the Plain, and Lot's Escape.—1. Two Angels Forewarn Lot (vv. 12, 13). 2. Lot Forewarns his Sons-in-law (v. 14). 3. The Angels Hasten the Flight of Lot's Family (vv. 15-17). 4. Lot has only One Selfish Prayer for the Occasion (vv. 18-20). 5. Lot's Wife Looks back and Perishes (v. 26). 6. Lot (with Two Unmarried Daughters, v. 15) Escapes to Zoar (vv. 21-23). 7. The Cities of the Plain are Destroyed (vv. 24, 25; see vv. 27-29).

Notes.—TIME: B.C. 1898.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division VI. of Gen.): 115a (Point 13).—PLACE: Sodom (49), Zoar (51), Gomorrah (20), Cities of the Plain (44).—CIRCUMSTANCES: After the two angels (ch. 19: 1) who (ch. 18: 22), in company with God (ch. 18: 2, 13, 22), appeared to Abraham in ch. 18, have ascertained, by their own observation (ch. 18: 21; ch. 19: 4-11), the wickedness of Sodom; and have ascertained by good treatment received from Lot only (ch. 19: 1-3), that he alone in the city has some excellence of character left; the progress of events is as in the above "Analysis".—VER. 12: (On this lesson as a whole, see 174.) 116. *Men*: i.e., two angels (v. 15; see references under "Connection" above). *Any besides*: i.e., in addition to his wife and two unmarried daughters (v. 15).—VER. 13: 206. *Cry*: i.e., for vengeance.—VER. 14: *Sons in law*, etc.: There appear to have been no sons. 1. Lot's tenting toward Sodom (ch. 13: 12) brought him to Sodom (ch. 14: 12). 2. His residence there led to two or more of his daughters' marrying Sodomites. 3. Not only their husbands, but they themselves, were destroyed with the city (since only the unmarried daughters escaped, vv. 15, 16).—VER. 15: 209. *Hastened*: Notice the, lingering spirit of Lot and his family, and the extreme solicitude of the angels, throughout the narrative; thus earnestly and at great odds did God regard Abraham's prayer (v. 29). *Iniquity*: rather, 'punishment'.—VERS. 18-23: 51. 1. Lot as well as Abraham, is in some degree a good man; 2. As

well as Abraham (ch. 18: 23-32), he uses arguments in prayer; 3. As well as Abraham, he is importunate; 4. He is directly, and Abraham only indirectly, answered. But: 1. He asks for himself only; 2. He asks for an earthly good only; 3. His chief arguments are material (v. 20) and cowardly (v. 19); 4. He does not dare enjoy the answer to his petition (v. 30). — VER. 24: 49, 20. — VER. 25: *And that which grew*, etc.: Observe how nature is involved in the calamities resulting from sin (ch. 3: 17, 18; Rom. 8: 22). — VER. 26: 109. *Looked back*: Luke 9: 62; 17: 32.

Questions.—Who visited Sodom (ch. 19: 1)? Where had they been just before ("Circumstances" above)? With whom? Why did they visit Sodom (ch. 18: 21)? What did they tell Lot (vv. 12, 13)? What did Lot do (v. 14)? With what result (v. 14 l. c.)? What did the angels next say (v. 15)? What did they do (v. 16)? What warning was uttered (v. 17)? What was Lot's prayer (vv. 18-20)? What reply was made (vv. 21, 22)? With what result (v. 23)? What did Lot's wife do (v. 26)? What resulted? What befell the Cities of the Plain (vv. 24, 25)?

Truths.—1. That God personally observes all sin (ch. 18: 21, and the observation of the messenger angels, ch. 19: 1-11). 2. That he brings upon sin fearful earthly judgments (destruction of the Cities of the Plain). 3. That he binds himself to bless the righteous (v. 22). — **Lessons.**—

1. The power for evil of domestic and social relations with the ungodly (v. 14, and the destruction of Lot's married daughters). 2. The tendency to linger in forsaking sin (v. 16, etc.). 3. The peril of such lingering (v. 26). 4. The groveling nature of the approaches of a worldly-minded man to God (vv. 18-23, notes). 5. The blessing which godly and praying persons are to their friends (v. 29). — **Catechism.**—**Q. 84:** What doth every sin deserve? **A.:** Every sin de-

To be fastened as nails in a sure place.
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serveth God's wrath and curse, both in this life and that which is to come.

Points for Inquiry.—1. Method of the destruction of the Cities of the Plain. 2. Geographical testimony to the same. 3. Significance of the event. 4. Compare the prayers of Abraham (ch. 18. 23-32) and Lot (vv. 18-20), and their answers. 5. Light about prayer deducible from the comparison. 6. History and character of Lot. 7. Peoples descended from him; some account of their place in later history.

LESSON XI.: SEPTEMBER 12.

TRIAL OF ABRAHAM'S FAITH.

Daily Readings.—**MON.:** Gen. 21: 8-21.—**TU.:** Gen. 21: 22-34.—**WED.:** Gen. 22: 1-19.—**TH.:** Gen. ch. 23.—**FRI.:** Gen. 24: 1-26.—**SAT.:** Gen. 24: 27-67.—**SUN.:** Heb. 11: 1-19.

Gen. 22: 1-14.]

The Lesson.

[Commit vv. 11-14.]

1. And it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am.*

2. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went

unto the place of which God had told him.

4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My

father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the LORD called unto him out of heaven,

and said, Abraham, Abraham: And he said, Here *am* I.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14. And Abraham called the name of that place Jehovah-jirch: as it is said to this day, In the mount of the LORD it shall be seen.

Golden Text. — NOW I KNOW THAT THOU FEAREST GOD. (Gen. 22: 12.)

Analysis. — TOPIC: The Trial of Abraham's Faith by the Command to Offer Isaac. — 1. The Command is Given (vv. 1, 2). 2. Abraham immediately Journeys forth to Obey (vv. 3-6). 3. He Answers Isaac's Touching Inquiry (vv. 7, 8). 4. He Makes the Requisite Preparations (v. 9). 5. In the Act of Obedience, his Hand is Stayed by a Re-assuring Voice from the Sky (vv. 10-12). 6. He Sacrifices a Ram, and Calls the Place by a Memorial Name (vv. 13, 14).

Notes. — TIME: B.C. 1872 (?). — CONTEMP. HIST.: 216a. — CONNECTION (and place in Division VI. of Gen.): 115a (Points 14, 15, 16). — PLACE: Beer-sheba (ch. 21: 33, 34; 3), Land (37) and Mountain (38) of Moriah. — CIRCUMSTANCES: Isaac having been born, and Ishmael sent forth, Abraham's faith is put to its supreme test by the command to offer Isaac, now a young man (see "Analysis" above). — VER. 1: (On this lesson as a whole, see 175.) 206.

178, 115. *Said unto*, etc.: by a (probably inward) voice, as in ch. 12: 1. — **VER. 2: 117, 37.** *Thine only*, etc.: The command is made as difficult as possible. — **VER. 3: 82.** *Rose up early*: Instant obedience and without telling any one; telling would open temptations to disobedience, if, indeed, it did not render obedience impossible by causing forcible prevention. — **VER. 5: Abide ye here**: for reasons like those in v. 2, notes, above, and in Matt. 26: 36, 38. *And come again (I and the lad)*: Abraham's subsequent conduct shows that he fully expected to slay his son. Hence, if this is more than a general statement to satisfy the servants, the explanation of the coming again of Abraham and the lad, must be found in Heb. 11: 19. — **VER. 6:** These and the later details are given somewhat fully, as showing the struggle through which Abraham passed. *Laid it upon*: John 19: 17. — **VERS. 7, 8: 90.** Meditate upon the suffering and faith caused by these vv. — **VERS. 9, 10:** Isaac probably at first assisted; and, when it was necessary to act, was probably informed of the divine command. Abraham perhaps detailed to him God's earlier leadings, and expressed the confidence of Heb. 11: 19. Upon these suppositions, Isaac's faith also was tried, and he submitted like the Lamb whom he prefigured. — **VERS. 11, 12: 206, 209.** A clue to the intent of the command; God did not wish Isaac sacrificed, but only sacrificed in Abraham's heart, which had now been accomplished (*thou hast not withheld*, etc.). — **VER. 13: 90.** Abraham's saying (v. 8) had come true. — **VER. 14: 30, 38.** *In the mount*, etc.: rather, 'In the mount where Jehovah appears'.

Questions. — How much time since the last lesson? What main events? Where did Abraham now reside? Probable age of Isaac? What did God command? Where? How soon did Abraham obey? Did he tell any one? Why (v. 3, notes)? How far did he travel? How long a time? What did he say to his servants? Where did he and Isaac go? What did each carry? What did Isaac

ask? What did Abraham reply? Describe what ensued? Tell how you think that Abraham and Isaac must have felt at each stage of these events? What took Isaac's place as an offering? What name did Abraham give the place? Its meaning? Tell something about Beer-sheba? About Mount Moriah?

Truths. — 1. That God does not shrink from putting the faith of good men to the severest tests. 2. That the intent is, not their suffering, but their spiritual growth (v. 12). — **Lessons.** — 1. That following God is a constant walking in ways unknown to us, but which he *tells us of* (v. 2). 2. That God is to be placed before the dearest affections and hopes (v. 12). 3. That God sees (*Jehovah-jireh*, v. 14) and will provide (v. 8). 4. (From Abraham's example:) The duties: (1.) Of instant obedience (v. 3); (2.) Of a certain reticence respecting what is between God and us (the silence of vv. 3, 5); (3.) Of doing our best to avoid temptation (which Abraham's reticence enabled him to avoid, v. 3, notes). — **Catechism.** — Q. 35: What is sanctification? A.: Sanctification is a work of God's Spirit, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

To be fastened
as nails in
a sure place.

Points for Inquiry. — 1. Import of the dismissal of Ishmael; his history and character. 2. His descendants and their place in history. 3. Fill out, so far as may be, the steps of the narrative of the lesson. 4. Its import. 5. Abraham's history. 6. His character. 7. His place in history.

LESSON XII.: SEPTEMBER 19.

QUARTERLY REVIEW.

Daily Readings. — MON.: Gen. chs. 1, 2. — TU.: Gen. chs. 3, 4. — WED.: Gen. chs. 6, 7, 8. — TH.: Gen. 9: 1-19; 11: 1-9, 27-32.

12: 1-10. — **FRI.**: Gen. chs. 13, 14. — **SAT.**: Gen. chs. 18: 1-8, 16-33; 19: 12-30. — **SUN.**: Gen. ch. 15; 22: 1-19.

[**Note.** — In case superintendents or teachers desire a special topic for Review Sunday, The Geography of the O. T. Lessons for the Year (see p. 8, and dictionary articles 1 to 51), would prove interesting, instructive, a preparation in part for the next quarter's work, and fruitful spiritually if the topic were handled with that end in view. — In preparation for Review, the dictionary articles on O. T. Geography (1 to 51), and the articles 114 to 116, 169 to 175, 219, 222, and 226, may be profitably read.]

General Questions. — 1. Give some account of Moses and of Genesis. 2. Of the six creative days. 3. Of the condition of man before the Fall. 4. Of the state of the world before the Flood.

Questions on Lesson I. (ch. 1: 1-3; 2: 4-8). — 1. What was the origin of the universe? 2. What was its first condition (ch. 1: 12)? 3. After its completion, what was created? 4. Whence (ch. 2: 7)? how endowed with life (v. 7)? where placed (v. 8)?

On Lesson II. (ch. 3: 1-15). — 1. How was Eve tempted? 2. What state of feeling followed her and Adam's sin? 3. In what spirit did they meet God's inquiries? 4. What promise did God make (v. 15)?

On Lesson III. (ch. 4: 3-15). — 1. Why were the offerings of Cain and Abel so differently regarded by God? 2. What feelings were aroused in Cain? 3. What did he do? 4. How did God deal with him in consequence?

On Lesson IV. (ch. 9: 8-19). — 1. What covenant was made after the Flood? 2. With whom (vv. 9, 10)? 3. What was its sign? 4. Who were the progenitors of the new race?

On Lesson V. (ch 11: 31, 32; 12: 1-10). — 1. When was Abram called? 2. After what emigration? 3. What points in Canaan did he journey to (in the lesson)? 4. What promises were made to him (in the lesson)?

On Lesson VI. (ch. 13: 1-18). — 1. Upon Abram's return from Egypt, in what condition were his and Lot's worldly

affairs? 2. What proposition did he make to Lot? 3. What choice did Lot make, and whither did he pitch his tent? 4. What promise did Abram then receive?

On Lesson VII. (ch. 14: 12-24). — 1. How soon after Lot parted from Abram, did the invasion of the allied kings occur? 2. Where was Lot then living, and what befell him in consequence? 3. What did Abram do? 4. How was he treated by, and how did he treat, Melchizedek and the king of Sodom?

On Lesson VIII. (ch. 15: 1-18). — 1. About what two things did God covenant with Abram in this lesson? 2. Through how much time did Abram's waiting on God in this case last? 3. Describe the ceremony which occurred. 4. What clear predictions were made?

On Lesson IX. (ch. 18: 16-33). — 1. Describe the visit here made to Abraham. 2. What prediction was made to him? 3. Describe the prayer which he offered. 4. How was it answered?

On Lesson X. (ch. 19: 12-26). — 1. By whom was Lot here visited? 2. What did they foretell and do? 3. What was Lot's prayer? 4. What members of his family perished with the Cities of the Plain?

On Lesson XI. (ch. 22: 1-14). — 1. What was Abraham here commanded to do? 2. State some points respecting the first stages of his obedience. 3. Describe the scene on Mount Moriah. 4. What memorial name did Abraham give the place?

Catechism. — Q. 89: How is the word made effectual to salvation? A.: The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

LESSON C: SEPTEMBER 26.*

THE ATONEMENT.

Daily Readings. — MON.: Heb. ch. 1. — TU.: Heb. ch. 3. — WED.: Heb. ch. 8. — TH.: Heb. 9: 1-10. — FRI.: Heb. 9: 11-28. — SAT.: Lev. 1: 1-5; Heb. 10: 1-18. — SUN.: Heb. 10: 19-39.

Lev. 1: 1-5; Heb. 10: 1-10.] **The Lesson.** [Commit Heb. 10: 4-7, 10.

1. And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring

the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he saith, Sacri

* The last Sunday of each quarter of 1880, has been left by the International Committee for "a lesson selected by the school". This lesson is offered merely as an optional. See Preface (IV.), and the titles of the Lessons A, B and D, in Index.

see and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8. Above when he said, Sacrifice and offering and burnt offer-

ings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Golden Text.—THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. (Isa. 53: 6.)

Analysis.—**Topic:** The Atonement.—1. Bloody Sacrifices Required of the Israelites by God (Lev. 1: 1-5). 2. The Sacrifices Prefatory, and, of themselves, Inadequate (Heb. 10: 1-4). 3. Christ's Vicarious Death the True Sacrifice (vv. 5-10).

Notes.—LEV. 1: 1-5, opens that section of Lev. which describes the sacrificial and other offerings which the Israelites were to make to God. The idea of sacrifice is as old as the times of the first-born men (Gen. 4: 3, 4). Something the blood of which might be shed, was ever the favorite offering. The reason for this seems to have been, that blood (still a mystery, but then far more so), inasmuch as it was observed to be essential to life, came to stand in men's minds as if it were life. When the heathen, then, or the Jew, offered blood, he felt that he offered life; and with that he hoped to make atonement for the sins on account of which he knew that he had forfeited his own life. God made use of this instinct, in the sacrificial ritual of the O. T., thereby preparing men's minds to appreciate the real Lamb of God.—VER. 2: *Ye shall bring*, etc.: God thus ordered that living things (in harmony with the above mentioned instinct) should be the offerings of the Israelites.—VER. 3: *Without blemish*: Not only because the best was to be offered, but beca

Innocence (thus typified) was to take the place of guilt. *Voluntary*, etc.: in order that it might be done in the exercise of faith. — VER. 4: *And he shall put*, etc.: in order, thereby, as it were, to pass his sin over upon the animal. *And it shall be accepted*, etc.: i.e., 'It is not the atonement, but it shall be accepted as if it were, in view of the coming real atonement'. — VER. 5: Description of the impressive attendant ceremonial. — HEB. 5: 1-10: The writer to the Hebrews, shows to his Jewish readers how the ceremonial law was only prefatory to the coming and work of Christ. Particularly he shows that the sacrificial elements of the ceremonial law did but imperfectly prefigure the atonement through Christ. This is the theme of these vv. — VER. 1: Statement of the preparatory and ineffective nature of the Jewish sacrifices. — VERS. 2, 3: The statement of v. 1, is proved by the fact of the continual repetition of the sacrifices. — VER. 4: Statement of the reason why they were repeated, viz., because, of themselves, they could not take away sin (they were only *accepted* for what they indicated and prefigured; Lev. 1: 4, notes, above). — VERS. 5-7: Cited from the (Messianic) 40th Ps., vv. 6-8. — VERS. 8, 9: The citation expounded, as indicating that *he taketh away the first* [law of types and ceremonies], *that he may establish the second* [way of salvation through Christ]. — VER. 10: *Will*: referring to *to do thy will*, v. 9. Christ, having done God's will (being *without blemish*, Lev. 1: 3, notes, above), *we are sanctified* [i.e., forgiven and made holy], *through the offering of the body of Jesus once for all*.

Questions. — How long have men had the idea of sacrifice? Why have they preferred to bring animal offerings? What use did God make of this instinct, in the ceremonial law? What animals were the Israelites to bring (Lev. 1: 2)? What degree of excellence must these animals have (v. 3)? What was the giver to do (v. 4 f. c.)? For what was the gift *accepted* (v. 4 l. c.)? What ceremony followed (v. 5)? What is the main point shown by

the writer of Heb. ? What does he say about the Jewish sacrifices (Heb. 10: 1) ? By what two arguments does he prove this (vv. 2, 3; v. 4) ? What does he say about the true sacrifice ? What does that sacrifice accomplish for men (v. 10) ?

Truths. — 1. That God introduced and employed sacrificial customs, in order to prepare the world for Christ. 2. That such customs were, of themselves, valueless. 3. That whoever conformed to them in faith was *accepted*. 4. That Christ fulfills all that they prefigured. 5. That he effected a vicarious atonement (proved by all this divinely ordered ritual of blood). —

To be fastened as nails in a sure place.

Lessons. — 1. The terrible nature of sin (since it required such an atonement. 2. The blessed freeness of salvation). — **Catechism.** — Q. 25 : How does Christ execute the office of a Priest ? A. : Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Points for Inquiry. — 1. Antiquity of the idea of sacrifice. 2. Its universality. 3. Some of the chief forms in which it has manifested itself. 4. Main features of the ceremonial law in this respect. 5. State and classify what the Christians of our time regard as the leading elements of Christ's work. 6. State and classify the leading elements as set forth in the Scripture. 7. Show on what element the Scripture lays most stress. 8. Wherein, then, does his work chiefly consist ?



FOURTH QUARTER:

OCTOBER, NOVEMBER, DECEMBER.

LESSON I: OCTOBER 3.

ISAAC'S PROSPERITY.

Daily Readings.—**MON.:** Gen. 25: 1-20.—**TU.:** Gen. 25: 27-34; 26: 1-6.—**WED.:** Gen. 26: 12-35.—**TH.:** Gen. 24: 1, 26-35.—**FRI.:** Gen. 39: 1-6.—**SAT.:** Deut. 28: 1-14.—**SUN.:** Matt. 6: 19-34. Gen. 26: 12-25.] **The Lesson.** [Commit vv. 23-25.]

12. Then Isaac sowed in that land, and received in the same year an hundred-fold: and the LORD blessed him.

13. And the man waxed great, and went forward, and grew until he became very great.

14. For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

21. And they digged another well, and strove for that also: and he called the name of it Sitnah.

22. And he removed from

thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And the LORD appeared unto him the same night, and

said, I *am* the God of Abraham thy father; fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Golden Text.—THE BLESSING OF THE LORD, IT MAKETH RICH. (Prov. 10: 22.)

Analysis.—TOPIC: God's Blessing upon and Promise to Isaac. —1. Isaac is Greatly Prospered by God (vv. 12-17). 2. He Re-opens and Digs Wells (vv. 18-22). 3. The Promise to Abraham is Renewed to him (vv. 23-25).

Notes.—TIME: Within the twenty years prior to B.C. 1797 (when Esau, born B.C. 1837, marries, aged 40; ch. 26: 34, 35). —CONTEMP. HIST.: 216a. —CONNECTION: Between the last lesson (Quar. III., Les. XI.) and this, Division VI. of Gen. (see "Connection", Quar. III., Lessons I., p. 114; IV., p. 124; V., p. 127) has been completed (see 115a, Points 17, 18, 19). This has been followed by Division VII. of Gen. (25: 12-18), viz., History [*generations*, ch. 25: 12] of Ishmael. Ch. 25: 19-34, and chs. 26 to 35 inclusive, constitute Division VIII., of Gen., viz., History [*generations*, ch. 25: 19] of Isaac [including a considerable account of his sons]. This Division of Gen. is analyzed under 117a, which see (Points 1 to 7 inclusive) for the place of this lesson in Division VIII. —PLACE: Gerar (ch. 26: 6; 17), Valley of Gerar (18), Beer-sheba (3). —CIRCUMSTANCES: Sarah has died; Abraham has provided (according to an ancient custom) a wife for Isaac, and has died; Isaac's sons have been born (when he is aged 60, ch. 25: 26); after they are grown (ch. 25: 27), and before they are aged 40 (ch. 26: 34, 35) the incidents of ch. 26: 1-33 (117a, Points

3 to 8 inclusive) occur. — VER. 12: 117, 206. *Sowed*: The famine (v. 1) may have moved Isaac to this course. More of the settled and agricultural life appears in him than in Abraham (the extensive well-digging below indicates the same); and it continued in Jacob (ch. 37: 7). *An hundred-fold*: Fertile regions on the Eastern Continent rarely yield more than 25 or 50 fold. *Blessed him*: v. 3. — VER. 14: 43. — VER. 15: 115. — VER. 16: 128. What the violent acts of his people (v. 15) have mutely suggested, Abimelech commands. — VER. 17: 18. *Departed thence*: i.e., from Gerar (v. 6). — VER. 20: *Esek*: i.e., 'strife'. — VER. 21: *Sitnah*: i.e., 'opposition'. — VER. 22: *Rehoboth*: 'wide places'. — VER. 23: 3. — VER. 24: 206, 178. Two divine communications (vv. 2-5, and this) to Isaac are recorded, each renewing the promise to Abraham. — VER. 25: *Digged*, etc.: See the sequel in vv. 32, 33.

Questions. — How much time between the last lesson (Quar. III., Les. XI.) and this? What main events? What may have led Isaac to agriculture (v. 12, notes)? What events followed? In accordance with what promise (v. 3)? What points in Isaac's prosperity are mentioned? What feelings were aroused in the Philistines? What did Abimelech command? Describe the successive well-diggings? What occurred at Beer-sheba? What did Isaac do? Tell something about the Philistines?

Truths. — 1. That God bestows earthly blessings upon his people (vv. 12, 28). 2. That a godly ancestry insures special blessings from God (v. 24 l. c.). — **Lesson.** —

To be fastened
as nails in
a sure place.

That a yielding and enduring spirit, conjoined with piety, is a great power in the world (compare vv. 17, 20-22, with vv. 26-31; Matt. 5: 39-42). — **Catechism.** — Q. 1: What is the chief end of man? A.: Man's chief end is to glorify God, and to enjoy him forever.

Points for Inquiry. — 1. Light upon the commercial and burial customs of the times of the patriarchs, deducible from ch. 23. 2.

Light upon the social and marriage customs of the same time, deducible from ch. 24. 3. Nature of, and character displayed by, the bargain between Jacob and Esau respecting the birthright. 4. Origin and history of the Philistines. 5. Isaac's history. 6. His character.

LESSON II.: OCTOBER 10.

JACOB AND ESAU.

Daily Readings. — MON.: Gen. 27: 1-17. — TU.: Gen. 27: 18-29. — WED.: Gen. 27: 30-46. — TH.: Gen. 32: 3-12. — FRI.: Gen. 33: 1-11. — SAT.: Gen. 33: 1-8. — SUN.: Heb. 12: 12-29.

Gen. 27: 22-40.]

The Lesson.

[Commit vv. 33-40.]

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, *Art* thou my very son Esau? And he said, I *am*.

25. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed

him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee; and blessed *be* he that blesseth thee.

30. ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savoury meat, and brought it unto his father, and said unto his

father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35. And he said, Thy brother came with subtlety, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right, and, behold, now he hath

taken away my blessing. And he said, *Hast* thou not reserved a blessing for me?

37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38. And Esau said unto his father, *Hast* thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above:

40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Golden Text.—TURN NOT TO THE RIGHT HAND NOR TO THE LEFT: REMOVE THY FOOT FROM EVIL. (Prov. 4: 27.)

Analysis.—TOPIC: Isaac's Blessings.—1. Jacob, by Fraud, Obtains the Patriarchal Blessing (vv. 22-29). 2. Isaac, Unable to Reverse his Action, Bestows a Secondary Blessing upon Esau (vv. 30-40).

Notes.—TIME: B.C. 1760.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division VIII. of Gen.): 117a (Points 8, 9, 10).—PLACE: Beer-sheba (ch. 26: 23, 25, 32, 33; ch. 28: 1, 10; 3).—CIRCUMSTANCES: Isaac is 137; at that age (ch. 25: 17) Ishmael (14 years earlier; compare ch.

16: 16; 21: 5) has died; perhaps Isaac does not expect a longer life than his half-brother's (ch. 27: 2; he lives to be 180; ch. 35: 28, 29); accordingly, perhaps, he wishes at this time to give Esau, as the first-born, the patriarchal blessing; in order to secure the blessing for himself, Jacob, with his mother's help, prepares for the deception which the lesson records (see "Analysis" above). — VER. 22: 119, 117, 118. *Felt*: vv. 1, 21. — VER. 23: Vv. 11, 12, 15, 16. *So he blessed him*: i.e., later in vv. 27-29. — VER. 24: The fraud was contrived by the solicitous (ch. 25: 28) Rebekah (vv. 5-10, 13, 15-18). Jacob had no compunctions about it, but only a selfish fear (vv. 11, 12). *He*: 1. Acted (elaborately) a lie; 2. Declared that he was Esau (v. 19); 3. Declared that he had hunted, etc. (*I have done*, etc., v. 19; see vv. 3, 4); 4. Declared that his early return was due to God's blessing (v. 20); 5. When solemnly appealed to, held to his lie (v. 24). — VER. 25: 113. Vv. 3, 4, 9, 10, 14, 17; ch. 25: 28. — VER. 27: 206. Vv. 3, 5 l. c., 15; ch. 25: 27. — VER. 28: 206, 95. *Therefore*, etc.: The smell of the field (from the raiment of Esau) suggested the long predicted possession of Canaan. *Dew*: especially prized in a land where little rain fell. — VER. 29: The blessing had respect to: 1. Earthly good (v. 28); 2. Earthly dominion (v. 29). The "blessing of Abraham" (ch. 28: 4), with its benefit to "all families of the earth" (ch. 12: 3), Isaac's spirit was too groveling to give. After the shock which the remainder of the lesson occasioned, he imparted a larger blessing (ch. 28: 1-4). — VER. 33: Notice: 1. The greatness of the shock to Isaac; 2. His self-reproach (evinced by his not denouncing Jacob, and by his, *Yea, and he shall be blessed*) for having sensuously (ch. 25: 28) preferred the son whom God had not chosen (ch. 25: 23 l. c.); 3. His cheerful acceptance of God's will (hence a better life began for him that day; see v. 29, notes). — VERS. 34-38: Observe the acuteness of Esau's suffering, and the touching simplicity of its manifestation (Heb. 12: 16, 17). *He*

took away my birthright (v. 36): ch. 25: 29-34. — **VER. 40:** *It shall come to pass*, etc.: 2 Ki. 8: 20-22.

Questions. — How much time between the last lesson and this? How long after this did Isaac live ("Circumstances" above)? Why may it be supposed that he wished to bless Esau at this time ("Circumstances" above)? How did the parents feel toward the two sons? What deception did Rebekah devise? Describe how Jacob executed it? What blessing did he receive? What were Isaac's feelings and words when the deception was discovered? What were Esau's? What blessing did Esau receive?

Truths. — 1. That God's chosen ones may prove very unworthy. 2. That their unworthiness cannot defeat his plan for them (v. 23 l. c.). 3. That their unworthiness will receive sure punishment (Jacob's subsequent misfortunes). 4. The certain defeat of plans which are cherished contrary to God's will (ch. 25: 23 l. c.; ch. 27: 4, 33). —

To be fastened
as nails in
a sure place.

Lesson. — (From this passage and from the subsequent history:) That evil is never to be done that good may come. — **Catechism.** —

Q. 79: What is the tenth commandment? **A.:** The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Points for Inquiry. — 1. Origin of rights of primogeniture. 2. Their weight in patriarchal times. 3. Light upon the domestic relations of patriarchal times, deducible from ch. 27. 4. History and character of Esau. 5. His descendants and their place in history. 6. Points of agreement between the two blessings and subsequent events.

LESSON III.: OCTOBER 17.

JACOB AT BETHEL.

Daily Readings. — **Mon.:** Gen. 28: 1-9. — **Tu.:** Gen. 28: 10-22.

— WED.: Gen. 35: 1-15. — TH.: Deut. 23: 21-23; 1 Sam. 1: 9-28. —
FRI.: Acts 18: 18; Ps. 132. — SAT.: Acts 7: 55, 56; 2 Cor. 12: 1-10.
— SUN.: John 4: 7-24.

Gen. 28: 10-22.]

The Lesson.

[Commit vv. 12-16.]

10. ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13. And, behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee,

until I have done *that* which I have spoken to thee of.

16. ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the LORD be my God:

22. And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Golden Text.—**BEHOLD, I AM WITH THEE, AND WILL KEEP THEE IN ALL PLACES WHITHER THOU GOEST.** (Gen. 28: 15.)

Analysis.—**TOPIC:** Jacob's Dream at Bethel, and its Effect upon him.—1. The Dream (vv. 10-15). 2. Its Effect upon Jacob (vv. 16-22).

Notes.—**TIME:** B.C. 1760.—**CONTEMP. HIST.:** 216a.—**CONNECTION** (and place in Division VIII. of Gen): 117a (Point 11).—**PLACE:** Bethel (4).—**CIRCUMSTANCES:** Jacob's life being endangered by Esau's hatred, and the shock of ch. 27, having aroused Isaac to compliance with God's will (ch. 25: 23 l. c.), Jacob, with Isaac's enlarged blessing (ch. 28: 1-4), departs for Padan-aram; on the way, the events of the lesson occur (see "Analysis" above).—**VER. 10:** 119 (especially respecting Jacob's age at this time), 3, 23.—**VER. 12:** 218, 212, 209, 206, 178. The ladder, extending, as it did, from the lonely and helpless exile, to the home and glorious companionship of Almighty God, indicated (the more emphatically by contrast) the nearness of God; the passing and repassing of the angels along it indicated his helpfulness.—**VERS. 13-15:** 206, 115, 117. Jacob's first divine communication. It promises: 1. Canaan; 2. A great posterity; 3. A blessing through him and his descendants to the whole world; 4. Protection (peculiarly re-assuring to the disheartened exile). Point 1, answers to ch. 12: 7; and Points 2, 3, 4, to parts of ch. 12: 2, 3 (see ch. 12: 1-3, notes, p. 128, Points 1, 4, 5).—**VER. 16:** The heretofore worldly and erring Jacob, having now, for the first time in his life, received a vivid impression of the unseen world, thus simply and reverently expresses his surprise.—**VER. 17:** On his first awaking (agreeably to the usual experience immediately after beautiful and stirring dreams) Jacob has felt only a pleased surprise (v. 16); now, as he becomes more aroused, fear and awe (especially in view of his past life) seize him (179).—**VER. 18:** 107. *Poured oil, etc.:* as consecrating the memorial stone.—**VER. 19:** 4, 33.—

VERS. 20-22: 1. The commercial spirit here (*if God, etc.; then shall, etc.*), agrees with Jacob's disposition; but, especially in days when men had so little light respecting God, such a vow was not ignoble. 2. God having fulfilled the conditions, Jacob fulfilled the vow: (1.) The Lord was his God; (2.) He built an altar at Bethel (ch. 35: 1-15); (3.) In the latter solemn religious act he could hardly have neglected the promised tithes, though they are not mentioned.

Questions.—What was the year of Jacob's flight? How old was he? Where did he spend the first night of his journey? Tell something about that place? What did he see in his dream? What did God say about himself? What four promises did he make? On awaking, how did Jacob first feel (v. 16)? How did he next feel (v. 17)? What did he say in each case? What did he do in the morning? State his vow? State the conditions on which he made it? Show, so far as may be, how the conditions and the vow were fulfilled?

Truths.—1. The nearness of the heavenly world (v. 12). 2. The helpfulness of its citizens to the citizens of this (v. 12). 3. The acceptability before God of vows which are properly made (vv. 20-23, and the sequel). 4. (From Jacob's better life thenceforth:) The power of a realization of unseen things to elevate men (2 Cor. 4: 18; Heb. 11: 27). — **Lessons.**—1. That God's goodness to parents and ancestors, should be remembered and

made a help to faith (*I am the God of Abraham, etc.; v. 13*).

2. That God uses adversity to help men to find him (the exile on his boulder-bed under the stars). — **Catechism.**—Q. 104: What do we pray for in the fourth petition? A.: In the fourth petition [of the Lord's Prayer], which is, "Give us this day our daily bread," we pray that, of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

To be fastened as nails in a sure place.

Points for Inquiry.—1. State the leading divine manifestations in Gen. 2. Point out their kinds, and main characteristics. 3. God's efforts, in the O. T. (e.g., v. 13), to impress men and peoples by his goodness to their ancestors. 4. Inferences deducible therefrom. 5. Prominence and influence, in the O. T., of vows. 6. The same, of memorial structures (vv. 18, 19) and places.

LESSON IV.: OCTOBER 24.

JACOB'S PREVAILING PRAYER.

Daily Readings.—**MON.:** Gen. 29: 1-20.—**TU.:** Gen. 30: 25-36.—**WED.:** Gen. 31: 1-21.—**TH.:** Gen. 31: 22-34.—**FRI.:** Gen. 31: 36-55.—**SAT.:** Gen. ch. 32.—**SUN.:** Luke 11: 1-13; 18: 1-8.

Gen. 32: 9-12, 22-30.] **The Lesson.** [Commit vv. 26-30.

9. ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea,

which cannot be numbered for multitude.

22. And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok.

23. And he took them, and sent them over the brook, and sent over that he had.

24. ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he

said, I will not let thee go, except thou bless me.

27. And he said unto him, What *is* thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Golden Text.—MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT. (Luke 18: 1.)

Analysis.—TOPIC: Jacob's Prevailing Prayer.—1. Jacob's Prayer for Deliverance from Esau (vv. 9-12). 2. His Precaution respecting his Family (vv. 22, 23). 3. His Wrestling with the Angel and his New Name (vv. 24-29). 4. His Name for the Sacred Spot (v. 30).

Notes.—TIME: B.C. 1740.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division VIII. of Gen.): 117a (Points 12, 13, 14, 15).—PLACE: Peniel (41).—CIRCUMSTANCES: (117a, Points 12, 13, 14, 15.) Having learned of Esau's approach with 400 men, Jacob divides his company into two bands (vv. 7, 8), prays (vv. 9-12), and takes certain precautions (vv. 13-21), after which the progress of events is as in the above "Analysis" (after Point 1).—VER. 9: 119, 206, 115, 117. Before this prayer, the precaution instantly required had been taken (vv. 7, 8). *O God of my father*, etc.: Jacob addresses God as he has been taught to (ch. 28: 13). *Which saidst*, etc.: ch. 31: 3.—VER. 10: 31. He confesses his unworthiness, and acknowledges God's goodness.—VER. 11: 118. He states his request (f. c.), and its urgency (l. c.).—VER. 12: Having urged at the start (v. 9 l. c.) a lesser promise of God, he closes with (to his mind) God's greatest promise.—VERS. 22, 23: 29. His servants having been hurried across the Jabbok with the presents for Esau, he completes his precautions by sending his family across, that it may not be cut off from the main company. *Eleven sons*: Benjamin is born later.—

VERS. 24-29: 178, 119 (v. 28). 1. Jacob remained for prayer on the north bank of the Jabbok (solitude; neighborhood of the place where he had seen *God's host*, v. 2; nearer to the scene of his past 20 years of sorrow, joy, and spiritual growth). 2. In his importunate earnestness, "he wept and made supplication", and was met by the "Angel", the tangible manifestation of "the Lord God of Hosts" (Hos. 12: 4, 5). 3. He could not overpower the Angel (who seems to have lamed him, simply to show him more completely his weakness). 4. The Angel could not get away from him (v. 26 f. c.). 5. His hold upon the Angel, and persistent determination to continue it (v. 26 l. c.); brought the great answer of vv. 28, 29 l. c. 6. The Angel concealed his name because words would belittle the tremendous fact. — **VER. 30: 41, 179.** On reflection Jacob became convinced that God had met him (which was better than to have heard it).

Questions. — How much time between the last lesson and this? What main events? Upon Jacob's return from Padan-aram, what alarmed him? Why? What was his first precaution (vv. 7, 8)? State the main points in his prayer? What precautions did he then take? What did he do with his family (v. 22)? How did he spend the night? Who wrestled with him? State the result? What did Jacob call the place?

Truths. — 1. That men, notwithstanding their weakness (v. 25) and unworthiness (v. 10), have, by faith, a positive power over God (vv. 25 f. c., 28). 2. That the exertion of this power, and the steadfast purpose to continue its exertion (v. 26), are requisites to its successful exercise. —

Lessons. — That God is to be dwelt upon in the historical aspects of his manifestations of himself (v. 9). 2. That prayer is not to interfere with practical duties, but is to be conjoined with them (the instantly necessary action of vv. 7, 8, before v. 9). 3. That in prayer (see "Truths", etc., p. 144): (1.) Confession is to be made (v. 10 f. c.); (2.)

God's goodness is to be acknowledged (v. 10 l. c.); (3.) Not requests alone, but their peculiarities, are to be set forth (v. 11 l. c.); (4.) God's (lesser and greater) promises are to be urged (vv. 9 l. c., 12). 4. The impotence of language (v. 2), and vv. 24-29, notes, Point 6). 5. The superior value of conclusions arrived at experimentally (v. 30, notes; so Christ's relatively meager verbal testimony to himself while on earth, "Truth" 3, p. 76). — **Catechism.** — Q. 98: What is prayer? A.: Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

To be fastened as nails in a sure place.

Points for Inquiry. — 1. Jacob's spiritual progress since the last lesson. 2. Light upon the manners and customs of his time, deducible from the lesson and its previous context. 3. Nature of this divine manifestation. 4. Its essential significance. 5. O. T. and N. T. changes in the names of persons; their influence.

LESSON V.: OCTOBER 31.

JOSEPH SOLD INTO EGYPT.

Daily Readings. — MON.: Gen. ch. 33. — TU.: Gen. 35: 27-29; 37: 1-12. — WED.: Gen. 37: 13-36. — TH.: Acts 7: 1-10. — FRI.: Gen. 45: 1-8. — SAT.: Matt. 26: 14-16; 27: 3-10. — SUN.: Jas. 3: 13-18; Gal. 5: 14-26.

Gen. 37: 1-5, 23-36.]

The Lesson.

[Commit vv. 32-35.]

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2. These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah,

his father's wives: and Joseph brought unto his father their evil report.

3. Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4. And when his brethren saw

that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5. ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

23. ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of many colours that *was* on him;

24. And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren were content.

28. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph

to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29. ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32. And they sent the coat of many colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph *is* without doubt rent in pieces.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Golden Text.—**WHO IS ABLE TO STAND BEFORE ENVY?**
(Prov. 27: 4.)

Analysis.—**TOPIC:** Joseph Sold into Egypt.—1. Joseph's Brethren Hate him (vv. 1-5). 2. They Cast him into a Pit (vv. 23, 24). 3. By Judah's Persuasion they Sell him into Slavery (vv. 25-30). 4. Jacob, Deceived respecting his Fate, is Inconsolable (vv. 31-35). 5. Joseph is Sold to Potiphar (v. 36).

Notes.—**TIME:** B.C. 1728.—**CONTEMP. HIST.:** 216a.—**CONNECTION:** Between the last lesson and this, Division VIII. of Gen. (see "Connection", Quar. III., Lessons I., p. 114; IV., p. 124; V., p. 127; Quar. IV., Les. I., p. 159) has been completed (see 117a, Points 16, 17, 18, 19). This has been followed by Division IX. of Gen. (ch. 36), viz., History [*generations*, ch. 36: 1] of Esau [including a considerable account of his descendants]. Chs. 37 to 50 inclusive, constitute Division X. of Gen., viz., History [*generations* ch. 37: 2] of Jacob [including an account of his sons until the death of Joseph]. This division of Gen. is analyzed under 119a, which see (Points 1, 2, 3) for the place of this lesson in Division X.—**PLACE:** Vale of Hebron (ch. 37: 14; 26), Dothan (ch. 37: 17; 10), Capital of Egypt (13).—**CIRCUMSTANCES:** On account of his purity of character, his reporting their evil deeds to Jacob, Jacob's partiality for him, and his prophetic dreams, Joseph's brethren hate him; while they are far from home, Jacob sends Joseph on an errand to them; they propose to kill him; Reuben suggests that they throw him into a pit (meaning to rescue him); Judah (from horror of causing his death) proposes his sale as a slave; he is brought to Egypt and sold to Potiphar.—**VER. 1:** 119, 5. Jacob's particular residence at this time was the Vale of Hebron (v. 14 l. c.).—**VER. 2:** 120, 135, 168. *Generations:* See ch. 2: 4, notes, p. 114. *Seventeen:* mentioned to show at how tender an age Joseph was sold.—**VER. 3:** 119. *A coat, etc.* (also in vv. 23, 32): rather, 'a long coat with sleeves' (ordinarily this garment reached only to the knees

and was sleeveless). — VER. 4: *Hated*: partly from envy; partly from fear that Joseph's preferment indicated that Jacob would make him the chief heir; the murderous design seems to have sprung from this fear. — VER. 5: 218. — VER. 23: The place is now Dothan (v. 17). *Stripped*, etc.: for the use indicated in vv. 31-33. — VER. 24: On Joseph's bearing, see ch. 42: 21. — VER. 25: 28, 19, 83, 110, 103, 106, 12. VER. 26: 150. — VER. 28: 35, 222a. *Twenty*, etc.: an adult male slave was afterward valued at from 30 to 50 shekels (Ex. 21: 32; Lev. 27: 3); a male slave while a child or youth at 20 shekels (Lev. 27: 5). — VER. 29: 162. Reuben had been absent from the sale. *Rent*, etc. (also in v. 34): an ancient token of intense grief. — VER. 30: As eldest, Reuben had an especial responsibility in accounting for Joseph. — VERS. 31-33: 86. Jacob having lied to, and succeeded in deceiving, his father, the tables are now turned. *Without doubt*: he had not a suspicion. Reuben did not expose the deceit and in so far became a party to it. — VER. 34: *Put sackcloth*, etc.: an ancient mourning custom (see Matt. 11: 21, notes, p. 65); the cloth was coarse, dark, and made of goat's hair (Isa. 50: 3; Rev. 6: 12). — VER. 36: 13, 159, 158. *Into Egypt*: manifestly to the capital.

Questions. — How much time between the last lesson and this? Age of Joseph? How did Jacob feel toward him? Why? How did he treat him? How did his brothers feel toward him? Why ("Circumstances" above)? How came Joseph to be where he was in v. 23? What did his brothers do to him (vv. 23, 24)? What did Joseph do (ch. 42: 21)? Who came along? Tell something about them? What did Judah propose? Why ("Circumstances" above)? What was done with Joseph (vv. 28, 36)? How was Reuben affected? What had been his plan? How did the brothers account to Jacob for Joseph's disappearance? What pretended proof did they offer? How was Jacob affected?

Truths.—1. That hatred and murder are not far removed (1 John 3: 15). 2. The capacity of character to be transmitted (vv. 31-33, notes). — **Lessons.**—1. The unwisdom of favoritism in families. 2. The folly of craft in seeking good ends (vv. 21, 22, 29, 30). 3. The moral impotence of the insincere (e.g., the vain efforts of the lying and murderous sons to comfort Jacob, v. 35). — **Catechism.**—Q. 81: What is forbidden in the tenth commandment? A.: The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

To be fastened as nails in a sure place.

Points for Inquiry.—1. Substance and import of Joseph's dreams. 2. Character of his brethren. 3. Influence of this trial upon Jacob's character. 4. Adduce evidence of the frequent revisiting upon children of sins which they have committed against their parents (vv. 31-33, notes). 5. State of commerce (vv. 25, 28) in this period.

LESSON VI.: NOVEMBER 7.

JOSEPH IN PRISON.

Daily Readings.—**MON.:** Gen. 39: 1-6, 20-23.—**TU.:** Gen. ch. 40.—**WED.:** Dan. ch. 1.—**TH.:** Ezra ch. 7.—**FRI.:** Neh. ch. 1; 2: 1-9.—**SAT.:** Esth. 1: 16-20; 5: 1, 2; 9: 1-4; ch. 10.—**SUN.:** Ps. 37: 1-7; Phil. 4: 6-13, 19, 20.

Gen. 39: 21-23; 40: 1-8.] **The Lesson.** [Commit vv. 21-23.

21. ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever

they did there, he was the doer of it.

23. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made it to prosper.

1. And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5. And they dreamed a dream both of them, each man his dream in one night, each man

according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6. And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8. And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not* interpretations *belong* to God? tell me *them*, I pray you.

Golden Text.—REST IN THE LORD, AND WAIT PATIENTLY FOR HIM. (Ps. 37: 7.)

Analysis.—TOPIC: Joseph in Prison.—1. Joseph is Advanced in Prison (ch. 39: 21-23). 2. He Proposes to Interpret the Dreams of Two of Pharaoh's Officers (ch. 40: 1-8).

Notes.—TIME: B.C. 1717.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division X. of Gen.): 119a (Points 4, 5, 6, 7).—PLACE: Capital of Egypt (13).—CIRCUMSTANCES: see 119a (Points 4, 5, 6), and "Analysis" above.—CH. 39: 21: 206, 120. *The Lord was with*, etc.: All through the O. T., the blessings received by men are attributed directly to God (so vv. 2, 3, 5).—VER. 22: Joseph becomes an under *keeper*.—VER. 23: See v. 6; entire trustworthiness (not too common in any age) made friends for many Hebrews in foreign lands ("Daily Readings" above).—CH. 40: 1: 12.—VER. 2: 158.—VER. 4: *He served them*: Being distinguished persons, Joseph was put at their service.—VER. 5: 218. *In one night*: i.e., the same night

According to the interpretation, etc.: i.e., dreams corresponding to particular meanings, as the event proved. — VER. 6: The dreams, striking of themselves, seemed more so when told and compared. Hence the inference that they corresponded to something about to happen, the fear that that something might be evil, and the sadness. — VER. 7: Observe Joseph's kindly interest in those whom he was set to serve. — VER. 8: 206. *There is no interpreter:* i.e., the dreamers had access to none (of the many, ch. 41: 8) who made that an occupation. Joseph reminded them that God alone can truly reveal secrets (Dan. 2: 27, 28), and implied by his question that God had given something of that power to him.

Questions. — How did the prison-keeper regard Joseph? Why? To what position did he advance Joseph? To what degree did he trust him (ch. 39: 23)? Why? Who were at length imprisoned? What was Joseph's duty to them? What happened to them (ch. 40: 5)? How did they feel in consequence? What was Joseph's inquiry? What did he bid them do? What were the dreams? What the interpretations? What the sequels?

Truths. — 1. That God follows his servants into all experiences of their lives, with personal blessings (ch. 39: 23, 25). 2. That the revealing of secrets belongs to God (ch. 40: 8). — **Lessons.** — 1. The high esteem in which trustworthiness is ever held (ch. 39: 24). 2. (From Joseph's example:) The duties: (1.) Of cheerfulness

and faithfulness in misfortune; (2.) Of interest in, and sympathy for, others (ch. 40: 6, 7).

To be fastened as nails in a sure place.

— **Catechism.** — Q. 80: What is required in the tenth commandment? A.: The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Points for Inquiry. — 1. Main reasons for the high favor which various Hebrews met, in foreign lands. 2. Characteristics of Joseph

which helped advance him. 3. State of Egypt at this period. 4. Prisons and the treatment of prisoners at this period. 5. Esteem and interpretation of dreams among the Egyptians at this period.

LESSON VII.: NOVEMBER 14.

JOSEPH THE WISE RULER.

Daily Readings. — MON.: Gen. 41: 1-14. — TU.: Gen. 41: 15-37. — WED.: Gen. 41: 38-57. — TH.: Dan. 2: 1-28. — FRI.: Dan. 5: 1-17. — SAT.: 1 Ki. 3: 1-15. — SUN: 2 Chron. 9: 1-12; Jas. 1: 5-7.

Gen. 41: 41-57.]

The Lesson.

[Commit vv. 46-49.]

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

46. ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city laid he up in the same.

49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

50. And unto Joseph were born two sons before the years of famine came, which Asenath

the daughter of Poti-pherah priest of On bare unto him.

51. And Joseph called the name of the first born Manassch: For God, *said he*, hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53. ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in

all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth. And Joseph opened all the store houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Golden Text. — SEEKST THOU A MAN DILIGENT IN HIS BUSINESS? HE SHALL STAND BEFORE KINGS. (Prov. 22: 29.)

Analysis. — TOPIC: Joseph the Wise Ruler. — 1. Joseph is Made Ruler of Egypt (vv. 41-44). 2. Marries (v. 45). 3. Takes Precautions against the Famine (vv. 46-49). 4. His Children are Born (vv. 50-52). 5. The Famine Sets in (vv. 53-57).

Notes. — TIME: B.C. 1715 to 1707 (first year of the famine), inclusive. — CONTEMP. HIST.: 216a. — CONNECTION (and place in Division X. of Gen.): 119a (Points 8 to 12, inclusive). — PLACE: Capital of Egypt (13). — CIRCUMSTANCES: Two years later than the last lesson (v. 41), Pharaoh has ominous dreams; Joseph, at the suggestion of the chief butler (who, heretofore, has forgotten him), is summoned; he interprets the dreams as premonitory of seven years of extraordinary plenty, to be followed by seven years of famine; he suggests certain precautions; the progress of events is then as in the above "Analysis".

— VER. 41: 158, 120, 12. See v. 40 l. c. — VER. 42: *Ring*: i. e., signet-ring, held by the prime minister, with which to seal public edicts. *Chain*: Egyptian monuments show

these to have been marks of distinction. — VER. 43: *In the second chariot*: i.e., immediately after Pharaoh in a royal procession which was formed. — VER. 44: *I am Pharaoh*: i.e., 'I hold the throne' (v. 40 l. c.). *And without thee*, etc.: an Oriental expression for Joseph's high authority. On this great elevation, see under 120. — VER. 45: 120, 132, 160, 39. The Egyptian name and wife (given by the despotic power of those ages) were bestowed in order that Joseph might become completely naturalized. — VER. 46: *Thirty years old*: hence (ch. 37: 2), Joseph had been 13 years a slave. — VER. 47: The ordinarily great harvests were even greater. — VER. 49: 95. — VERS. 51, 52: 153, 206, 140. Notice (and frequently in the O. T.) the disposition reverently to recognize and permanently to celebrate God's mercies. — VER. 54: 177. — VER. 55: 15. Joseph prudently withheld the public stores as long as possible; this operated especially to prevent wastefulness. — VER. 56: *And sold*: Notice, also, that Joseph (in harmony with the governmental theories of those times) had in mind a far-sighted scheme for securing to the throne, not only immense wealth, but immense power, and an immense permanent revenue (ch. 47: 13-26). — VER. 57: *All countries came*: especially since Egypt was, through many ages, the great corn-land of the world.

Questions. — What experience had Pharaoh which led to Joseph's promotion? How long after the events of the last lesson? In what plight did he find himself (v. 8)? What suggestion did the chief butler make? What confession (v. 9)? What was accordingly done (v. 14)? What were Pharaoh's dreams? What was Joseph's interpretation of them? What suggestions did Joseph make (vv. 33-36)? What was done with Joseph? What name and wife did he receive? Why (v. 45, notes)? What names did he give his two sons? What did he do during the plenteous years? What when the famine came? How extensive was it? What did other countries do (v. 57)?

Truths.—1. That God prepares special crises by which to forward his kingdom (his ordering this famine, by which the Israelites became strongly settled in Egypt, with various blessed results, 120b). 2. That he has the man ready for the crisis (v. 38). 3. That the man is likely to come from an unlooked-for quarter (the slave out of the dungeon to save Egypt). — **Lessons.**—1. (From the alternate plenty and want, which, in various directions, are more or less periodical in all times and lives :) The duty of husbanding resources. 2. (From Joseph's example :) The duties : (1.) Of acknowledging and celebrating God's mercies (vv. 51, 52); (2.) Of prudence and far-sightedness (his long withholding of the public stores, to prevent waste, and his scheme for benefiting the crown, which he was set to serve; vv. 55, 56, notes). — **Catechism.**—Q. 64: What is required in the fifth commandment? A.: The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one, in their several places and relations, as superiors, inferiors, or equals.

To be fastened as nails in a sure place.

Points for Inquiry.—1. Powers of the Egyptian monarch at this period. 2. Place and influence of the Egyptian priesthood. 3. Explain how it might naturally come about that Joseph should receive this great elevation. 4. By the exercise of what powers, and the use of what means, could he store up the amount of grain that he did? 5. Adduce historical evidence of the great fertility of Egypt; its causes. 6. Describe the Egyptian character (v. 43).

LESSON VIII.: NOVEMBER 21.

JOSEPH AND HIS BRETHREN.

Daily Readings.—**MON.:** Gen. 42: 1-24. — **TU.:** Gen. 42: 25-38. — **WED.:** Gen. 43: 1-15. — **TH.:** Gen. 43: 16-34. — **FRI.:** Gen. 44

1-13.—SAT.: Gen. 44: 14-34.—SUN.: Gen. 45: 1-16; Matt. 12: 46-50.

Gen. 44: 30-34; 45: 1-8.] **The Lesson.** [Commit ch. 45: 1-4.

30. Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31. It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, *As* see every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now *it was* not you *that* sent me hither, but God: and he *hath* made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Golden Text.—BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD. (Rom. 12: 21.)

Analysis.—TOPIC: Joseph and his Brethren.—1. Judah, Closing his Plea for Benjamin, Offers to Become a Slave in his Stead (ch. 44: 30-34). 2. Joseph, Convinced of the Improved Character of his Brethren, Makes himself Known to them (ch. 45: 1-8).

Notes.—TIME: B.C. 1706.—COMTEMP. HIST.: 216a.—CONNECTION (and place in Division X. of Gen.): 119a (Points 13, 14, 15, 16).—PLACE: Capital of Egypt (13).—CIRCUMSTANCES: 119a, Points 13, 14, 15, 16.—CH. 44: 30: (On Joseph's policy with his brethren, see 120a.) 150, 119, 133. *I*: i.e., Judah (v. 18). *My father*: i.e., Jacob. *The lad*: i.e., Benjamin (vv. 12-17).—VER. 31: See ch. 42: 38.—VER. 32: See ch. 43: 8-14.—VERS. 33, 34: This close of the speech (which, with all its power, sought only the one favor, that Judah might be enslaved in place of Benjamin) proved to Joseph the changed character of the brothers. The proposition came with special appropriateness from Judah, who had proposed Joseph's sale (ch. 37: 26, 27).—CH. 45: 1: 120. See ch. 42: 24; 43: 30, 31. *There stood no man*: i.e., of those who attended him.—VER. 2: 15, 158. *Egyptians*: i.e., the attendants, etc., who were near the apartment. *House of Pharaoh heard*: i.e., the tidings came to the royal household (v. 16).—VER. 3: *I am Joseph*: His use of that name, together with what the brothers had thought so strange (ch. 43: 33, 34), constituted his unmistakable identification. *Doth my father, etc.*: He knew this (ch. 43: 27, 28; ch. 44: 34); but, nature-like, he longed to make it completely sure. *Troubled*: rather, 'terrified'.—VER. 4: 12. The first burst of emotion over, he speaks more freely.—VERS. 5-8: He thoughtfully and tenderly calms the fears of his brothers (v. 5); shows them (from an altogether lofty plane of thought) that, however much they may reproach themselves (ch. 50: 20), God's Providence has overruled the course of events (vv. 5 l. c., 7, 8); and (prophetically) points out the

especial divine purpose respecting the preservation of the chosen race (vv. 6, 7). *A father to Pharaoh* (v. 8): i.e., his intimate counselor and friend.

Questions.—Describe the events between the last lesson and this? What was Joseph's policy in all this? Why? What did Judah say would happen if Benjamin should be kept as a slave? What additional reason did he give, why he offered himself as a slave in Benjamin's stead (ch. 44: 32)? How did he close his speech (ch. 44: 33, 34)? How was Joseph affected? On what other occasions had he been similarly moved (ch. 45: 1, notes)? What order did he give about the attendants? When it was obeyed, what did he do? What did he say? How were his brothers affected? How did he console them? To whom did he attribute what had occurred? For what purpose did he say it had occurred?

Truths.—1. That God can change the worst heart (compare ch. 37: 26, 27, with ch. 44: 30-34). 2. That God can overrule the worst intentions and deeds of men for their good and his glory (ch. 45: 5-8). — **Lessons.**—1. That genuine expressions of strong feeling, are not unmanly (ch. 45: 1, 2, 14, 15). 2. That a true and complete surrender of self, is a decisive test of character (ch. 44: 30-34, entirely satisfied the discerning Joseph; Mark 10: 21, 22). 3. (From Joseph's example:) The duties: (1.) Of forgiveness

To be fastened as nails in a sure place.

of those who have injured us (ch. 45: 3 l. c., 5 f. c.); (2.) Of tenderness (ch. 45: 5) and helpfulness (his inviting his brothers to Egypt) toward them; (3.) Of looking at even the most untoward events in the light of God's overruling Providence (ch. 45: 5-8). — **Catechism.**—Q. 105: What do we pray for in the fifth petition? A.: In the fifth petition [of the Lord's Prayer], which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we

are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Points for Inquiry.—1. Joseph's policy with his brethren: its occasion and purpose. 2. Its steps (in detail, with reasons). 3. Why could its result be accepted as satisfactory? Respects in which it was probably salutary to his brothers. 4. (In view of its dissimulation :) O. T. standard of truth-telling. 5. N. T. standard.

LESSON IX.: NOVEMBER 28.

JACOB AND PHARAOH.

Daily Readings.—MON.: Gen. 45: 17-28.—TU.: Gen. 46: 1-7 28-34.—WED.: Gen. 47: 1-12.—TH.: Eccl. ch. 1.—FRI.: 2 Ki. 2 19-25.—SAT.: Eph. 6: 1-10.—SUN.: Luke 16: 1-12.

Gen. 47: 1-12.]

The Lesson.

[Commit vv. 7-10.]

1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2. And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in

the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old *art* thou?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

Golden Text.—THE HOARY HEAD IS A CROWN OF GLORY, IF IT BE FOUND IN THE WAY OF RIGHTEOUSNESS. (Prov. 16: 31.)

Analysis.—TOPIC; Jacob and Pharaoh.—1. Joseph Apprises Pharaoh of the Arrival of Jacob's Family (v. 1). 2. He Presents Five of his Brethren (vv. 2-6). 3. He Presents Jacob, who Blesses Pharaoh (vv. 7-10). 4. At Pharaoh's Command, he Settles the Family in Goshen (v. 11). 5. He Supplies them with Food during the Famine (v. 12).

Notes.—TIME: B.C. 1706. — CONTEMP. HIST.: 216a. — CONNECTION (and place in Division X. of Gen.): 119a (Points 16, 17, 18). — PLACE: Capital of Egypt (13), Goshen (21), Rameses (45). — CIRCUMSTANCES: 119a, Points 16, 17, 18. — VER. 1: (For some aspects of the descent of the Israelites into Egypt, see 120b.) 120, 158, 5, 21. — VER. 2: *Some of his brethren*: Joseph could not present all, and hence chose five (a favorite number with the Egyptians; ch. 41: 34; 43: 34; 45: 22; 47: 24, 26; Isa. 19: 18); which ones there is no means of knowing. — VERS. 3, 4: The conversation proceeded as Joseph (ch. 46: 33, 34) had planned. The Egyptians despised shepherds, because their strength lay so exclusively in agriculture. Hence, Joseph directed that his brothers should describe their calling as descended to them from their ancestors (*we, and also our fathers*), and should petition for a place of settlement by themselves. These positions were calculated to show

Pharaoh their distinct organization, their national spirit, and their desire not to associate with the degraded shepherd class in Egypt; and were calculated, in consequence, to allay his prejudices. — VERS. 5, 6: 12. Pharaoh was affected as Joseph had expected, assigned the family the best land, and proposed to set any of the brothers who might be especially capable, over the royal herds (probably kept in Goshen, as affording the *best* pasture land). — VER. 7: 119. The first audience having been partly of a business nature (for which the younger men were best fitted), and the business having now been satisfactorily disposed of, the venerable father is, with the greater gravity, introduced. — VER. 9: *Pilgrimage*: because the Promised Land had not yet come into possession of the patriarchs. Thus, by their earthly wanderings, did the idea of the pilgrimage of life grow out into distinctness (Heb. 11: 13). *Few and evil*: Abraham had lived to be 175 (ch. 25: 7), and Isaac to be 180 (ch. 35: 28), and neither of them had suffered as Jacob had (the latter, notwithstanding his subsequent piety, having had to reap the fruits of 76 years prior to the night at Bethel; Gal. 6: 7). — VER. 11: 45.

Questions. — After Joseph had made himself known to his brethren, what proposal did he make (ch. 45: 9-11)? What message did he send Jacob? What things? Where did Joseph meet the family? What occurred? Whom did Joseph first present to Pharaoh? What business matter was settled in this interview? Who was next presented? What did Pharaoh ask him? What reply was made? Explain it? Where did Joseph place the family? What did he do for them?

Truths. — 1. That life is a pilgrimage (v. 9). 2. That those who become God's servants, do not escape all earthly consequences of their misdeeds (v. 9, notes). 3. That age and godliness constitute a dignity worthy to bless the greatest earthly dignitaries (v. 10). — **Lessons.** — (From

Joseph's example :) 1. The duty of prudence and tact (his course respecting his brothers' calling, vv. 3, 4, notes).

To be fastened as nails in a sure place.

2. The duty of caring for one's parents (v. 12). — **Catechism.** — Q. 63: Which is the fifth commandment? A.: The fifth commandment is, Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

Points for Inquiry. — 1. Classes among the Egyptians at this period; their mutual relations. 2. Features of the shepherd life of this period. 3. O. T. representations of the dignity of, and respect due to, the aged. 4. Providential aspects of the residence of the Israelites in Egypt.

LESSON X.: DECEMBER 5.

THE LAST DAYS OF JACOB.

Daily Readings. — MON.: Gen. 47: 13-22. — TU.: Gen. 47: 23-31. — WED.: Gen. 48: 1-11. — TH.: Gen. 48: 12-22. — FRI.: Judg. 4: 4-24; 5: 1, 2. — SAT.: Judg. 6: 11-35. — SUN.: Judg. ch. 7; Heb. 11: 21.

Gen. 48: 8-22.]

The Lesson.

[Commit vv. 15, 16.

8. And Israel beheld Joseph's sons, and said, Who *are* these?

9. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manassch in his left hand toward Israel's right hand, and brought *them* near unto him.

14. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born.

15. ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16. The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his

father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Golden Text.—AND ISRAEL SAID UNTO JOSEPH, BEHOLD, I DIE: BUT GOD SHALL BE WITH YOU. (Gen. 48: 21.)

Analysis.—TOPIC: Jacob's Blessing upon Joseph's Sons.—1. Jacob Receives the Lads (vv. 8-11). 2. He Blesses them (vv. 12-20). 3. He Predicts the Return to Canaan, and the Relative Extent of their Tribal Possession (vv. 21, 22).

Notes.—TIME: B.C. 1689.—CONTEMP. HIST.: 216a.—CONNECTION (and place in Division X. of Gen.): 119a (Points 18, 19, 20, 21).—PLACE: Goshen (21), Rameses (45).—CIRCUMSTANCES: Jacob, being now taken with his last sickness, and having adopted Joseph's (foreign-born) sons, receives and blesses them.—VER. 8: 119, 120. *Who*,

etc.: See v. 10 f. c. — VER. 9: 206. *Whom God hath*, etc.: See ch. 41: 51, 52, notes, p. 180. — VER. 11: *I had not thought*, etc.: ch. 37: 33. — VERS. 12, 13: 140, 153. The boys (now more than 17; ch. 41: 50; 47: 28 f. c.) were standing between Jacob's knees (to be embraced); preparatory to the solemn blessing, Joseph took them from him, bowed himself to the earth, and so presented them that the order of their ages, would be recognized in the blessing. — VER. 14: *Wittingly*: i.e., intentionally. Jacob reversed the natural order, for which Joseph had arranged. — VER. 15: 115, 117. The God of past mercies (confidence on account of which, is a constant mark of the O. T.) is invoked. — VER. 16: *Angel*: in the same sense as in ch. 32: 24-29, notes, Point 2, p. 170. *Let my name be named*, etc.: i.e., 'Let those spiritual traits which have been peculiar to the patriarchs, and which their names suggest (Abraham, Isaac, Jacob), descend to Ephraim and Manasseh.' — VERS. 17-19: Notice how accurately this touching passage corresponds with the constant disappointment of earthly hopes by the God whose plans run through, and modify, and exceed, and surpass in blessedness, the plans of men. — VER. 20: 66. The blessing is here summed up. *In thee* (i.e., Joseph) *shall Israel* (i.e., the nation) *bless*, etc. — VERS. 21, 22: 1. The interview closes with: 1. The expression to Joseph of Jacob's confidence (ch. 15: 16; 46: 3, 4) in the return of the Israelites to Canaan (which expression Joseph in turn makes to his brothers, ch. 50: 24); 2. The prophetic assurance (v. 22), that a double portion of Canaan shall belong to Joseph (through his two sons), which portion Jacob (*I*), by the sword and bow of his descendants (he himself has made no conquests), shall take out of the hand of the Amorite (at the conquest of Canaan).

Questions. — What was Joseph's policy respecting the public store of corn (ch. 47: 13-26)? How did the Israelites prosper in Egypt (ch. 47: 27)? How long did Jacob survive his removal thither? What arrangements did he

make respecting his burial? What did he do to Ephraim and Manasséh (ch. 48: 5)? When he saw them, what did he do? How did he discriminate between them when he blessed them? How did Joseph feel about it? What explanation did Jacob make? What blessing did he pronounce upon them? What did he say about the future of the Israelites? What about the relative magnitude of the possession of Joseph's sons?

Truths.—1. That God predetermines the affairs of men and of nations (vv. 17-19). 2. That God's Kingdom abides and develops, though its greatest human promoters die (v. 21). — **Lesson.**—The un wisdom of cherishing detailed expectations about the future (vv. 17-19,

To be fastened as nails in a sure place.

notes.—**Catechism.**—Q. 37: What benefits do believers receive from Christ at their death? A.: The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Points for Inquiry.—1. Give a succinct account of Jacob's life. 2. Analyze his character. 3. Outline his spiritual development. 4. State some of his services as a member of the patriarchal line. 5. Value of his history to the Church. 6. Compare his predictions respecting Ephraim and Manasseh, with the subsequent history.

LESSON XI.: DECEMBER 12.

THE LAST DAYS OF JOSEPH.

Daily Readings.—**Mon.:** Gen. 49: 1-12. — **Tu.:** Gen. 49: 13-33. — **Wed.:** Gen. 50: 1-13. — **Th.:** Gen. 50: 14-26. — **Fri.:** Ex. 1: 1-14, 22. — **Sat.:** Ex. 12: 21-42; 13: 19. — **Sun.:** Heb. ch. 11.

Gen. 50: 14-26.]

The Lesson.

[Commit vv. 18-21.

14. ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him

to bury his father, after he had buried his father.

15. ¶ And when Joseph's

brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19. And Joseph said unto them, Fear not: for *am* I in the place of God?

20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Golden Text. — THE MEMORY OF THE JUST IS BLESSED. (Prov. 10: 7.)

Analysis. — TOPIC: Joseph's Noble Life and Triumphant Death. — 1. Joseph Returns from his Father's Obsequies (v. 14). 2. Treats his Brethren with Magnanimity, Generosity and Affection (vv. 15-21). 3. Lives to See his Descendants to the Third Generation (vv. 22, 23). 4. Dies with Strong Faith in God's Promises (vv. 24-26).

Notes. — TIME: B.C. 1639 (vv. 14-21), 1635 (vv. 23-26). — CONTEMP. HIST.: 216a. — CONNECTION (and place in Dt-

vision X. of Gen.): 119a (Points 22, 23, 24). — PLACE: Capital of Egypt (13). — CIRCUMSTANCES: Upon the return from Jacob's burial, Joseph's brethren fear that he will revenge himself upon them; on their approaching him, he anew forgives them, promises to care for them, and treats them affectionately; after which, he (see "Analysis" above, Points 3, 4). — VER. 14: 120, 12. — VERS. 16, 17: 206. *A messenger*: perhaps Benjamin (ch. 43: 34; 45: 14). The request for forgiveness was based: 1. On Jacob's wish (v. 16); 2. On the fact that the brothers are *servants of the God of thy father* (v. 17). Notice: 1. The humility and contrition of the brothers; 2. The great tenderness of Joseph's spirit (ch. 42: 24; 43: 30, 31; 45: 1, 2, 14, 15; 46: 29; 50: 1), who, nevertheless, was strong and wise (see "Lesson" 1, p. 184). — VER. 18: The brothers followed the messenger. — VER. 19: *Am I in the place of God* [that I should act like one displeased with his plans]? — VERS. 20, 21: See ch. 45: 5-8, notes, p. 183. Here are magnanimity, generosity (*I will nourish*), and affection (*comforted, spake kindly*). — VER. 22: 176. — VER. 23: 140, 151, 153. — VER. 24: 115, 117, 119. See ch. 48: 21, 22, notes, Point 1, p. 190. — VER. 25: 119. See ch. 47: 29-31; Ex. 13: 19; Josh. 24: 32; Heb. 11: 22. — VER. 26: 1. Joseph's immediate burial in Canaan (vv. 4-6) would have been abhorrent to the Egyptians, since he was their great benefactor, and had become naturalized as an Egyptian (ch. 41: 45, notes, p. 180); 2. The retention of his remains in Egypt (where the dead were made so much of) would constantly remind the Israelites of his prophecy of a return to Canaan; 3. This passage (vv. 24-26), with its strong and concretely expressed expectations, makes a most appropriate conclusion to Gen., which is a book of expectations.

Questions. — After Jacob had blessed Joseph's sons, what did he do (ch. 49: 1, etc.)? After what final charge did he die (ch. 49: 29, etc.)? At what age (ch. 47: 28)? Describe his burial? After it, what fear had Joseph's

brothers? What did they first do (v. 16 f. c.)? With what message (vv. 16, 17)? How was Joseph affected? What did the brothers next do (v. 18)? What did Joseph say to them? How long did he live? Whom did he live to see? Of what did he assure his brothers just before his death? What did he make them swear? What disposition was first made of his body? What afterwards?

Truths. — 1. That God can overrule for good the worst intentions and deeds of men (vv. 17, 20). 2. That God caused faith in himself to be worked out into concrete forms in the O. T., both for the development of faith then, and for its illustration always (v. 26, notes, Points 2, 3; 1 Cor. 10: 11). — **Lessons.** — 1. That those engaged in a common service of God, may expect, on that ground (vv.

To be fastened as nails in a sure place.

16, 17, notes), forgiveness and kindness one from another. 2. That confidence in God's certainly advancing cause, should comfort his servants at their death (v. 24). (Also the "Lessons", p. 184). — **Catechism.** — Q. 66: What is the reason annexed to the fifth commandment? A.: The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Points for Inquiry. — 1. Burial and mourning customs among the Israelites. 2. Among the Egyptians (especially light upon v. 46). 3. Extent to which emotion was manifested by O. T. men; on what sorts of occasions chiefly, and in what main ways? 4. Give a succinct account of Joseph's life. 5. Analyze his character.

LESSON XII.: DECEMBER 19.

QUARTERLY REVIEW.

Daily Readings. — **Mon.:** Gen. 26: 12-25; 27: 22-40. — **Tu.**

Gen. chs. 28, 32. — WED.: Gen. ch. 37. — TH.: Gen. 39: 21-23; ch. 40. — FRI.: Gen. ch. 41; 44: 30-34; ch. 45. — SAT.: Gen. chs. 47, 48. — SUN.: Gen. ch. 50; Acts 7: 9-16.

[Note. — In case superintendents or teachers desire a special topic for Review Sunday, The Main Teachings of the Year's Lessons respecting God, and his Kingdom and Satan's Kingdom (see dictionary articles 206 to 213), are suggested. — In preparation for Review, the dictionary articles, 206 to 213, 216a, 117 to 120, 176 to 179, and 127 to 168, may be profitably read.]

General Questions. — 1. With an account of what three lives, are the lessons of the quarter chiefly concerned? 2. Age, and year of death, of each of these men? 3. State what, to your mind, was the most striking fact in the life of each of them. 4. State what, to your mind, was the most striking characteristic of each of them.

Questions on Lesson I. (ch. 26: 12-25). — 1. What industry did Isaac begin to cultivate (v. 12)? 2. In what ways was he prospered? 3. What experiences had he in well-digging? 4. What divine communication did he receive?

On Lesson II. (ch. 27: 22-40). — 1. Why and how did Jacob deceive Isaac? 2. How did Esau feel when he found it out? 3. What blessings did Isaac pronounce upon his two sons? 4. What intention respecting Jacob did Esau cherish?

On Lesson III. (ch. 28: 10-22). — 1. Why did Jacob go to Padan-aram? 2. After what enlarged blessing from Isaac (vv. 3, 4)? 3. What vision and divine communication did he receive on the way? 4. What act and vow on his part followed?

On Lesson IV. (ch. 32: 9-12, 22-30). — 1. How long did Jacob remain in Padan-aram, and what main experiences had he there? 2. What danger threatened him on his return? 3. What prayer did he offer, and what precautions did he take? 4. State his experience at Peniel.

On Lesson V. (ch. 37: 1-5, 23-36). — 1. Why was Joseph

hated by his brothers? 2. How came he into their power? 3. What did they do with him, and by what steps? 4. How did they represent the matter to Jacob, and how was he affected?

On Lesson VI. (ch. 39: 21-33; 40: 1-8). — 1. What prosperity had Joseph in Egypt? 2. Upon his imprisonment what prosperity there? 3. What distinguished fellow prisoners did he come to have? 4. What dreams had they, and how did Joseph interpret them?

On Lesson VII. (ch. 41: 41-57). — 1. How came Joseph to be brought before Pharaoh? 2. How did he interpret his dreams and what suggestions did he make? 3. How was he promoted and naturalized? 4. What precautions did he take against the famine?

On Lesson VIII. (ch. 44: 30-34; 45: 1-8). — 1. What policy had Joseph pursued toward his brothers, up to the point where the lesson begins? 2. How came Judah to make an address, and with what proposal did he close it? 3. What did this show about the character of the brothers? 4. What did Joseph consequently do and propose?

On Lesson IX. (ch. 47: 1-12). — 1. What interview had some of Joseph's brothers with Pharaoh? 2. What command resulted? 3. What interview had Jacob with Pharaoh? 4. What did Joseph then do for Jacob and his family?

On Lesson X. (ch. 48: 8-22). — 1. When had Joseph's two sons been born, and what were their names (ch. 41: 50-52)? 2. What had Jacob done to them just before the lesson? 3. What blessing did he give them? 4. What prediction did he make about the Israelites?

On Lesson XI. (ch. 50: 14-26). — 1. Describe Jacob's burial. 2. After it what fear had Joseph's brothers? 3. What did they do, and how did Joseph respond? 4. With what prediction did Joseph die, and what, at first, and later, was done with his body?

Catechism.—Q. 90: How is the word to be read and heard, that it may become effectual to salvation? A: That the word may become effectual to salvation, we must attend thereunto, with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practice it in our lives.

LESSON D: DECEMBER 26.*

THE WAY TO BE SAVED.

Daily Readings.—**MON.:** Num. 21: 6-9; Acts 16: 29-34.—**TU.:** Matt.: ch. 11.—**WED.:** John 8: 1-21.—**TH.:** Luke 23: 39-44.—**FRI.:** Acts 2: 14-47.—**SAT.:** Acts 8: 26-40.—**SUN.:** 2 Cor. ch. 5.

Num. 21: 6-9; Acts 16: 29-34.] **The Lesson.** [Commit Acts 16: 29-31.

6. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8. And the LORD¹ said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every

one that is bitten, when he looketh upon it, shall live.

9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved?

* The last Sunday of each quarter of 1880, has been left by the International Committee for "a lesson selected by the school". This lesson is offered merely as an optional. See Preface (IV.), and the titles of the A, B and C, in Index.

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and

washed *their* stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Golden Text.—AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP: THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE ETERNAL LIFE. (John 3: 14, 15.)

Analysis.—TOPIC: The Way to be Saved.—1. The Israelitish Type (Num. 21: 6-9). 2. An Example at Philippi (Acts 16: 29-34).

Notes.—NUM. 21: 6-9: As the Israelites, in their march through the wilderness, "journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom", "the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses". In consequence, they were punished (v. 6). Their punishment led them to reflect upon their action, and in some degree to repent (v. 7). Moses (who, in this slightly advanced stage of spiritual development, stood as, in some degree, a mediator between them and God), at their request, made intercession for them (v. 7 l. c.). God answered by directing him to fix a condition upon the fulfillment of which, the people might be forgiven, and their lives might be spared (v. 8). This condition was their gazing upon a serpent of brass, fixed upon a pole, and it proved effective (v. 9). Here were: 1. A cry for relief; 2. Through a divine communication with Moses, the statement and arrangement of the way of relief; 3. The relief dependent upon the fulfillment of a condition, about which observe: (1.) That the condition reminded those who looked, of their punishment, and hence of their sin; (2.) That it was a condition which all could fulfill; (3.) That it was a condition not involving extended processes

of reasoning, or elaborate faith (only the reason involved in hearing the condition, and the faith involved in crediting it enough to look). Christ declares (John 3: 14, 15) that his work for men is analogous to this transaction in the wilderness. Hence notice: (1.) The cry of the world for relief from sin; 2. The work of Moses as preparing the way for Christ, the world's way of relief; 3. The relief through Christ dependent upon the fulfillment of a condition (viz., looking to Christ, Heb. 12: 2 f. c.), about which observe: (1.) That the condition reminds those who look, of their sin (Christ dying because nothing less could save them); (2.) That it is a condition which all can fulfill (John 3: 15; Matt. 11: 28); (3.) That it is a condition not involving extended processes of reasoning (1 Cor. 1: 26-29), or elaborate faith (only the reason involved in hearing the condition, and the faith involved in crediting it enough to look; afterward, a large use of reason and faith may be expected, John 7: 17; 1 Thess. 5: 21; Heb. 6: 1-3). — Acts 16: 29-34: In this familiar story, being saved is simply and strongly illustrated. 1. God's providence has aroused in the Philippian jailer even greater solicitude for salvation, than for deliverance from the expected death in consequence of the supposed escape of the prisoners (vv. 29, 30); 2. Christ's great, free offer is made to him (v. 31, 32); 3. He and his believe, immediately and spontaneously perform the acts of sympathy and kindness which a Christian life would require, are received into the Church, and are filled with a heavenly joy. They simply believed, and God, through and with them, did the rest. "Only believe" (Mark 5: 36.)

Questions. — Where were the Israelites in the first part of the lesson? What had they done? What happened in consequence? What did the Israelites say to, and request of, Moses? What did God command? What resulted? What did Christ say respecting this transaction (John 3: 14, 15)? Tell the story of the Philippian jailer. How was he saved? Have you believed in Christ?

Truths. — 1. That God has provided a way of salvation. 2. That it is open to all. 3. That it is dependent only upon a simple, reasonable, helpful condition, which all may fulfill. — **Lessons.** — 1. The simplicity of salvation.

To be fasten-
ed as nails in
a sure place.

2. Its great and blessed consequences. —

Catechism. — Q. 87: What is repentance unto life? A.: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Points for Inquiry. — 1. Present some of the N. T. cases in which men accepted Christ. 2. Analyze, as far as may be, the mental and spiritual steps in the same. 3. Point out some of the valuable elements in the one condition, which the way of salvation imposes. 4. What is the nature of the subsequent Christian life?

A DICTIONARY

OF THE

INTERNATIONAL LESSONS FOR 1880.

CONTENTS.

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I. GEOGRAPHY.

OLD TESTAMENT.

The O. T. Lessons of the year have to do with 52 Geographical Names.

Of these, two are countries — Canaan, Egypt; seven are more or less restricted regions of country — Garden of Eden, Gilead, Goashen, Plain of Jordan, Land of Moriah, Padan-aram, Place of Sichem; two are mountains — Ararat, Mountain of Moriah; three are valleys — Valley of Gerar, Vale of Hebron, Valley of Shaveh; four are streams — River of Egypt, Euphrates, Jabbok, Jordan; three are quiet or sacred spots — Jehovah-jireh, "Plain" (Oaks) of Mamre, "Plain" (Oak) of Moreh; 20 are towns — Beer-sheba, Bethel, Damascus, Dan, Dothan, Capital of Egypt, Gerar, Gomorrah, Hai, Haran, Hebron, Hobah, Luz, On, Penuel, Ramesses, Salem, Sodom, Ur, Zoar; one is a group of towns — Cities of the Plain; ten are peoples — Amorites, Canaanites, Chaldees, Egyptians, Hebrews, Ishmaelites, Israel, Midianites, Perizzites, Philistines.

1. *Amorites (the dwellers on the summits)*: A warlike tribe (descended from Canaan, son of Ham, Gen. 10: 6, 15, 16) occupying, prior to the conquest under Joshua, more or less of the ridge of Palestine (Num. 13: 29, where *mountains* are those afterward occupied by the tribes of Judah and Ephraim), and the territory east of the Jordan and the Dead Sea between the Jabbok and Arnon (Num. 21: 13, 26). In Gen. 15: 16; 48: 22, the word stands for the people of Canaan in general. — 2. **Ararat (holy ground)*: In general, a great plateau in Armenia, of volcanic origin, from 6,000 to 7,000 feet above the sea, and equidistant from the Black and Caspian Seas toward the north, and from the Mediterranean Sea and Persian Gulf toward the south. In particular, two snow-capped peaks at the north of this plateau, respectively 17,260 and 14,000 feet above the sea. Supposing the ark to have rested on one of these peaks (Gen. 8: 4), and its occupants to have descended into the plateau, the latter, well adapted to grazing, would have supplied the needs of Noah's earliest descendants; while its central location, and the rich country around its base, would have been well calculated to incite the increasing race to migration in various directions. — 3. *Beer-sheba (well of swearing, Gen.*

21: 22-31): The place where, after his covenant with Abimelech, Abraham planted a grove and took up his residence (Gen. 21: 33, 34; 22: 19); long Isaac's residence (Gen. 26: 23; 28: 1, 10); a halting place (for sacrifice) of Jacob on his journey into Egypt (Gen. 46: 1); at the conquest under Joshua a town assigned to the tribe of Simeon (Josh. 19: 1, 2). It was in the extreme south of Palestine (as Dan was in the extreme north), about midway between the Mediterranean and Dead Sea. It is now in ruins; but two great wells, and five lesser ones, make it an object of note. —

4. **Bethel** (*house of God*): The place of Jacob's vision (Gen. 28: 10-22; whence its name, v. 19), and between which, and Hal, Abraham built an altar soon after reaching Canaan; at the conquest under Joshua, a town assigned to Benjamin (Josh. 18: 21, 22); one of the towns where Samuel judged Israel (1 Sam. 7: 16); the southern (as Dan was the northern) seat of Jeroboam's calf-worship (1 Ki. 12: 28, 29). It was twelve miles north of Jerusalem on the rocky ridge of Palestine, and had a fine outlook upon the Jordan valley. It is now in ruins. —

5. **Canaan** (*low*): The country extending from the Jordan and the Dead Sea on the east, to the Mediterranean on the west (*low* in respect to: 1. Its plains along the Mediterranean; 2. Its deep Jordan valley; 3. The contrast between it and the heights on the east of the Jordan); see 77. —

a. **South** (*The*; Gen. 12: 9; 13: 1, 3): The southern part of Canaan toward Arabia. —

6. **Canaanite** (see the signification of Canaan, 5): In particular, any member of a tribe which, prior to the conquest under Joshua, occupied the Mediterranean and Jordan plains (Num. 13: 29). In general, since these lands were so important, any non-Israelite inhabitant of Canaan (so in Gen. 12: 6).

— 7. **Chaldees**: The Chaldeans, one of several tribes descended from Cush (*dark-colored*; Gen. 10: 8-10), which occupied Shinar, the later Babylonia (situated about the Euphrates, northwest of the head of the Persian Gulf). With the increase of their power their name came to be applied to all the inhabitants of that country.

— 8. **Damascus** (*industry*): One of the oldest cities in the world, situated on a nearly circular plain, 30 miles in diameter, east of the Lebanon ranges. Streams from the mountains give great fertility and beauty to the plain. The city figures in the Bible from the times of Abraham to those of Paul, and it has to-day a population of 150,000. Its distinction and permanence have been largely due to its favorable natural surroundings, and to its constituting

an important station on the caravan routes between western Asia and Egypt. — 9. **Dan**: A town in the extreme north (as Beer sheba was in the extreme south) of Palestine (near the southern extremity of the Lebanon ranges, and near the sources of the Jordan), originally called Laish (*lion*), and seized by the Danites and called by their tribal name (*Dan, judge*; Judg. 18: 26-29). It is perhaps represented by some ruins now to be found on a level hill-top of that neighborhood. Its occurrence in Gen. 14: 14 (before Dan's birth), may be due to an alteration of Laish to Dan by transcribers of the MSS., after Dan had become the familiar name.

— 10. ***Dothan** (*two wells*): The place where Joseph found his brethren and was sold by them (Gen. 37: 17), and a residence of Elisha (then a town; 2 Ki. 6: 13, 14), situated on a small, rich plain 12 miles north of Shechem, on the caravan route from Damascus to Egypt. It is now in ruins. Large cisterns are to be found there, into some one of which (then dry) Joseph may have been cast.

— 11. **Eden** (*Garden of; pleasantness*): The Garden was planted by God *in Eden* (Gen. 2: 8). This region is referred to with definiteness as if to a known spot. Four great rivers are said to have run from it, one of which was the Euphrates (Gen. 2: 10-14). Near the source of the latter, rise: 1. Tigris (these two, after flowing, the former more than 1,700, the latter more than 1,200 miles, empty, in confluence, into the Persian Gulf); 2. Araxes (flows 1,000 miles, and empties into the Caspian Sea); 3. Halys (flows 700 miles, and empties into the Black Sea). On these grounds, it is probable that Eden (in which the Garden was planted) was the Armenian highlands where these rivers rise.

— 12. **Egypt**: See 59. — 13. ***Egypt** (*Capital of*): The Pharaoh of Joseph is believed to have reigned at Memphis (*haven of the good*). Memphis stood on the west bank of the Nile, near the head of the Delta, about 125 miles from the Mediterranean, and 10 south of the present Cairo. Its circumference was 19 miles; it abounded in gardens and open areas; the sphinx and many of the pyramids stand in its region. It is now in ruins. — 14. **Egypt** (*River of*): Sometimes (as in Num. 34: 1-5), a stream rising in the peninsula of Sinai, and flowing into the Mediterranean about 140 miles east of the chief eastern mouth of the Nile. Sometimes (as in Gen. 15: 18), the Nile (*black*). The latter rises in Central Africa, flows more than 3,500 miles, and empties (by two principal mouths) into the Mediterranean. Its annual overflow causes the

great fertility of Egypt. — 15. **Egyptians** : Natives of Egypt. — 16. **Euphrates** (*good and abounding*) : A river rising in the highlands of Armenia, flowing southeast 1,780 miles, and emptying (in confluence with the Tigris) into the Persian Gulf. — 17. ***Gerar** (*residence*) : Abraham's residence just prior to, and probably at the time of, Isaac's birth (Gen. 20 : 1), and Isaac's residence at the time of his great prosperity and before his removal to Beer-sheba (Gen. 26 : 1-23) ; situated in the extreme south of Palestine, not more than 20 miles from the Mediterranean. — 18. **Gerar** (*Valley of*) : Some valley in the territory surrounding Gerar, into which Isaac, in separating himself from Abimelech's people, removed, prior to taking up his residence at Beer-sheba (Gen. 26 : 16, 17, 23). — 19. **Gilead** (*a hard, rocky region*) : The highland country to the east of the Jordan, running as far north as the (later) Sea of Galilee, nearly as far south as the Dead Sea, and 30 or more miles east. Before the conquest under Joshua, it was assigned to the tribe of Gad (Josh. 13 : 24, 25). — 20. **Gomorra** (*submersion ?*) : One of the Cities of the Plain (44) destroyed (174) in the time of Abraham. It seems to have been the second in importance. — 21. **Goshen** : A district east of the Nile and near the Mediterranean, especially adapted for grazing, and assigned to the Israelites by Pharaoh (Gen. 47 : 6). — 22. **Hai** (the same as Ai ; *heap of ruins*) : The town between which (on the east) and Bethel (on the west), Abraham encamped soon after reaching Canaan ; and that next destroyed after Jericho in the conquest under Joshua (Josh. 7 : 1-12 ; 8 : 1-29). Its site is not known. — 23. **Haran** (*arid*) : A town in northwestern Mesopotamia, where Terah and his family settled after leaving Ur, where Terah died, and where the descendants of his son Nahor resided. — 24. **Hebrew** : A word first applied to Abraham (Gen. 14 : 13), and thereafter applied to his descendants as a race-name (in their earlier history it was used, much as "Jew" was in their later history). — 25. **Hebron** (*union*) : The place of Sarah's death (Gen. 23 : 2) ; at the conquest under Joshua, made a town of Judah (Josh. 15 : 20, 64), a city of refuge, and a place of residence for the Levites (Josh. 21 : 8, 11, 13) ; David's capital for seven and a half years (2 Sam. 5 : 5). It stands about 18 miles south of Jerusalem, in a fertile valley, and, at present, contains about 5,000 inhabitants, and a Mohammedan mosque, said to cover the cave of Machpelah. — 26. ***Hebron** (*Vale of*) : The valley

above referred to. — 27. **Hobah** (*concealed*): A town north of Damascus, to which Abraham pursued the allied kings (Gen. 14: 15); supposed to be the present Jobar. — 28. **Ishmaelites**: Descendants of Ishmael (*whom God hears*), son of Abraham, who occupied the greater part of the Arabian peninsula. In the story of Joseph, *Ishmaelites* is used thrice (Gen. 37: 25, 27; 39: 1), and *Midianites* twice (Gen. 37: 28, 36). These tribes may have been confounded in the minds of the brothers; or the caravan may have contained members of both tribes. — [Israel: See 66.] — 29. **Jabbok** (*streaming forth*): A stream rising in the highlands east of Gilead, flowing west through Gilead, and emptying into the Jordan, midway between the (later) Sea of Galilee and the Dead Sea. — 30. **Jehovah-jireh** (*Jehovah will see, or provide*): Abraham's memorial name of the place where he was commanded to offer, but was prevented from offering, Isaac (Gen. 22: 14). — 31. **Jordan**: See 70. — 32. **Jordan (Plain of)**: In Gen. 13: 10, 11, the Jordan valley, from the (later) Sea of Galilee to the Dead Sea. — 33. **Luz** (*almond-tree*): A town near Bethel (Gen. 28: 19, where *place* and *city* are distinguished; also distinguished in Josh. 18: 2), which lost its name in the prominence which Bethel gained (Judg. 1: 23). See 4. — 34. **Mamre (Plain, rather, 'Oaks', of)**: Abraham's residence from the time of his separation from Lot (Gen. 13: 18), until the destruction of Sodom (Gen. 18: 1; compare Gen. 20: 1). These oaks were probably on the southwestern side of the Vale of Hebron (26). See 152. — 35. **Midianites**: Descendants of Midian (*strife*), son of Abraham and Keturah (Gen. 25: 2), who occupied the peninsula of Sinai (whither Moses fled, Ex. 2: 15-22; 3: 1), northern Arabia, and the eastern frontier of Palestine. See 28 at end. — 36. **Moreh (Plain, rather, 'Oak', of)**: Abraham's first halting place after reaching Canaan (Gen. 12: 6), at the place of *Sichem*, which see (48). — 37. **Moriah (Land of; chosen by the Lord)**: The district upon one of the mountains of which, Abraham was commanded to offer Isaac (Gen. 22: 2). See 38. — 38. **Moriāh (Mountain of; see 37)**: The place where Abraham was commanded to offer Isaac (Gen. 22: 2). Supposed to have been the same as the Mount Moriah of 2 Chron. 3: 1, where Solomon built the Temple (225). — 39. **On**: The city of Heliopolis (*city of the sun*), at the east side of the Nile near the apex of the Delta, where the sun was worshiped, and the priest of which,

was Joseph's father-in-law (Gen. 41: 45). It is now in ruins. —

40. * Padan-aram (*table-land of Aram*): A district in north-western Mesopotamia bordering the Euphrates. Haran was within its limits (Gen. 28: 2, 10). —

41. Penuel, or **Peniel** (*face of God*): Jacob's memorial name for the place where he wrestled with the Angel (Gen. 32: 30). It was near the Jabbok, had a tower in Gideon's time (Judg. 8: 17), and was fortified by Jeroboam (1 Ki. 12: 25). Its site is not known. —

42. Perizzites: A tribe of uncertain origin, which, in Abraham's time (Gen. 13: 7), and at the conquest under Joshua (Josh. 11: 3), occupied the heights of Canaan (Josh. 11: 3 m. c.). —

43. Philistines (*wanderers*, or *emigrants*): A people descended from Ham (Gen. 10: 6, 13, 14), supposed to have migrated from upper Egypt to Canaan prior to Abraham's time. They occupied the lowlands of southwestern Canaan, and engaged in agriculture and trade. —

44. Plain (*Cities of the*): Sodom (49), Gomorrah (20), Admah, Zebolim, and Zoar (51), (Gen. 14: 8,) destroyed (except Zoar, Gen. 19: 21, 22) by fire from heaven for their sins (Gen. 19: 23, 29). Their probable situation was under or near the present northern end of the Dead Sea. —

45. Rameses (*son of the sun*): Either a district of, or the same district as, Goshen (21; compare Gen. 47: 6 and 11), and a town in the same whence the Exodus of the Israelites began (Ex. 12: 37). —

46. Salem (*righteousness, peace*): The town of which Melchizedek was king (Gen. 14: 18), perhaps the later Jerusalem (Ps. 76: 2; 68). —

47. Shaveh (*Valley of*): The place where the king of Sodom and Melchizedek met Abraham after the overthrow of the allied kings (Gen. 14: 17, 18); from this occurrence it was called *the king's dale* (Gen. 14: 17). If the latter was the same as that of 2 Sam. 18: 18, it was, according to Josephus, less than a mile from Jerusalem. —

48. Sichem (*Place of*; the same as Shechem; *shoulder, ridge*): A town in the valley between Mounts Ebal and Gerizim. At present, under the name of Nablus, it contains 5,000 inhabitants. *The place of Sichem* (Gen. 12: 6; see 36), may mean that the town did not then exist. —

49. Sodom (*burning*): One of the Cities of the Plain (44) destroyed (174) in the time of Abraham. It seems to have been the first in importance. — [South The: see 5a.] —

50. Ur: A town near the Euphrates about 125 miles from the Persian Gulf, the early home of Abraham, now in ruins. —

51. Zoar (*smallness*): The only one of the Cities of the Plain (44)

which escaped destruction in the time of Abraham, and the one to which Lot escaped (Gen. 19: 21-23).

NEW TESTAMENT.

The N. T. Lessons of the year have to do with 31 Geographical Names. Of these, three are countries — Egypt, Land of Israel, Palestine; seven are more or less restricted regions of country — The East, Galilee, Country of the Gergesenes, Region round about Jordan, Judæa or Judæa beyond Jordan, Wilderness of Judæa; one is a stream — Jordan; one is a lake — Sea of Galilee; three are more or less retired spots — Gethsemane, Golgotha, Mount of Olives; twelve are towns — “Bethabara” (Bethany), Bethlehem, Bethsaida, Cæsarea, Philippi, Capernaum, Chorazin, Jerusalem, Nazareth, Rama, Sidon, Sodom, Tyre; four are peoples, etc. — Gergesenes, Israel, Jews, Nazarene.

52. “Bethabara” (*Bethany, house of passage): The place of Quar. II., Les. VI., since Matt. 19: 1 (the place) coincides with John 10: 40, which was the same as John 1: 28, viz., Bethabara, which, in the best MSS., is Bethany. A place east of the Jordan, and not far from Jerusalem. — **53. Bethlehem (house of bread):** A village in existence as early as Jacob’s return from the East; the scene of the events recorded in the book of Ruth; the birthplace of David; fortified by Rehoboam (2 Chron. 11: 6); the birthplace of Christ. It is five and a half miles south of Jerusalem, occupies a limestone ridge one mile long, running east and west, with deep valleys at the north and south, with a gradual slope at the west, and a bold descent at the east. The slopes are covered with gardens and vineyards; and it has 3,000 inhabitants, as against 2,000 in Christ’s time. —

54. Bethsaida (house of fish): A small town west of the Sea of Galilee and not far from Capernaum, the birthplace of Andrew, Peter, and Philip (John 1: 44; 12: 21). — **55. Cæsarea Philippi:** A town not far from the O. T. Dan (9), at the southern base of Mount Hermon, and at one of the sources of the Jordan. The

most northern point to which Christ journeyed. — **56. Capernaum:** An important town on the west shore of the Sea of Galilee, which was Christ’s chief place of residence, and where some of his most remarkable teachings and miracles occurred. — **57. Chorazin:** A small town west of the Sea of Galilee, within two miles of Capernaum. — **58. East (The):** See 185. —

59. Egypt: The northeast country of Africa, bounded on the north

by the Mediterranean, on the east principally by the Red Sea, and on the west by the great desert; and extending as far south as the cataracts of the Nile. Its religion was a low nature-worship (adoration of animals, trees, hills, rivers); its government was generally a limited monarchy; marriage was general, polygamy rare, and the distinction of classes sharp; the higher classes were elaborately educated (Acts 7: 22); literature, art, and industrial skill (Ex. 1: 14; Ps. 81: 5, 6), were much cultivated. — 60. *Galilee (circuit)*: The most northern of the three main divisions of Palestine in Christ's time. It extended from the Jordan on the east to a narrow strip of land which skirted the Mediterranean on the west; and from the Lebanon range on the north as far south as one-third the distance from the Sea of Galilee to the Dead Sea. It contained some 240 towns, and was the district where Christ spent most of his life and did most of his work. — 61. *Galilee (Sea of)*: Called also Sea of Tiberias, and of Genesaret. A lake of Galilee fed and drained by the Jordan, 13 miles long and six wide, 700 feet below the level of the Mediterranean, and surrounded by high and rugged country. — 62. *Gergesenes* (Mark and Luke say, "Gadarenes"): The people living just east of the Sea of Galilee, seem to have been called Gadarenes, from Gadara (now in ruins), ten miles east of the Sea of Galilee; their country was called the Country of the Gadarenes. Gergesenes may be a modification of Gadarenes. — 63. *Gergesenes (Country of the)*: See 62. — 64. *Gethsemane (oil-press)*: An orchard of olive, fig, and other trees, at the foot of the Mount of Olives (63a), and toward the valley of the Cedron which separated the latter from Jerusalem. — 65. **Golgotha (a skull)*: A knoll (skull-shaped) a trifle northeast of Jerusalem, and over against the Mount of Olives, the scene of the crucifixion. — 66. *Israel* (see 119): A poetical equivalent for Israelites, the descendants of Israel, i.e., Jacob. — 67. *Israel (Land of)*: Land of the aforesaid; i.e., Canaan, or Palestine. — 68. *Jerusalem (foundation of peace)*: Perhaps the same as Salem (Gen. 14: 18; Ps. 76: 2); made the capital by David; destroyed by Nebuchadnezzar; rebuilt after the Captivity, and destroyed anew by the Romans (B.C. 70). It stands on a U shaped platform, the bottom of the U being toward the south. The Valley of the Cedron forms the right arm of the U, and the Valley of Hinnom the left arm and the bottom. Hills rise abruptly on the sides of these valleys opposite the platform, the principal one on the east being the Mount of Olives. The platform

has two nearly equal parts, separated by a depression running nearly north and south. The part east of the depression is Mount Moriah, where the Temple stood. The part west of the depression is Mount Zion, where, in Christ's time, stood the royal palaces. Population, at that time, 50,000; at present, 17,000. — a. * **Mount of Olives**: The principal summit east of the Valley of Cedron, and hence over against Mount Moriah. — 69. **Jews**: A name for the Israelites after the Captivity; from Judah, which kingdom alone remained when that of Israel was destroyed. — 70. **Jordan** (*flowing down*): A river rising at the south of the Lebanon ranges, flowing nearly parallel with the Mediterranean (at an average distance from it of 40 miles), and emptying into the Dead Sea. At the Sea of Galilee, it is 700 feet below the Mediterranean, and at the Dead Sea, 1,300. It is generally shallow and winding, and its valley is fertile. — 71. **Jordan** (*Region round about*): The same as 32. — 72. **Judæa**, or **Juda** (so called from the kingdom, and that from the tribe, of Judah): The most southern of the three main divisions of Palestine in Christ's time. Its eastern boundary was the Dead Sea, and the southern third of that part of the Jordan between the Dead Sea and the Sea of Galilee. From its eastern boundary it extended west to the Mediterranean, running somewhat farther north than its eastern boundary. — 73. * **Judæa** (*beyond Jordan*): The country across the Jordan from Judæa. — 74. **Judæa** (*Wilderness of*): The rough country along the shore of the Dead Sea. — 75. **Nazarene**: A citizen of Nazareth; a title which became fixed upon Christ in accordance with prophecy (Matt. 2: 23). — 76. **Nazareth**: A village in a basin formed in a valley which runs east and west in the southern part of the rugged country to the south of the Lebanon ranges. The surrounding heights are of limestone, 400 or 500 feet in altitude. The village now has 3,000 inhabitants. — [**Olives** (*Mount of*): See 68a.] — 77. * **Palestine**: The more modern name for Canaan. The country is shut in on the west by the Mediterranean, on the north by the Lebanon ranges, on the east by the remarkable depression of the Jordan valley (see 70 at the end), and on the south by a more or less desert country to the southwest of the Dead Sea. Thus secluded, its ridge (midway between the Jordan and Mediterranean) is readily defensible, and the lowlands along the rivers conduce to agriculture. Thus adapted to be the home of a secluded people, its position at the head of the Mediterranean was calculated to make its influence felt upon the

three continents of the old world. — 78. **Rama** (the same as Ramah; *height*): A town in the tribe-territory of Benjamin (Josh. 18: 21, 25), six miles north of Jerusalem, now in ruins. — 79. **Sidon** (the same as Zidon; *fishing*): A rich Phœnician city on the Mediterranean about 60 miles north of the promontory of Mount Carmel, which, like Tyre, became greatly reduced. Its present population is 5,000. — 80. **Sodom**: See 49. — 81. **Tyre** (*rock*): A Phœnician metropolis on the Mediterranean, about 40 miles north of the promontory of Mount Carmel. Its wealth and influence were great, but it became greatly reduced, and is now largely in ruins.

II. NATURAL HISTORY.

ANIMALS.

82. **Ass**: The same as the modern ass. Used for riding (Matt. 21: 7), ploughing (Deut. 22: 10), and transporting burdens (1 Sam. 25: 18). — 83. **Camel**: The chief Oriental beast of burden. Used for riding (Gen. 24: 64), for transporting burdens (Gen. 37: 25), and for drawing vehicles (Isa. 21: 7). — 84. **Dog**: The same as the modern dog. Used by shepherds (Job 30: 1), and as guards of houses (Isa. 56: 10). Never spoken of in Scripture in respect to its noble qualities, but frequently in terms of reproach (1 Sam. 17: 43; 2 Sam. 16: 9; 2 Kl. 8: 13). — 85. **Fox**: Common in Palestine; hurtful to vineyards (Song of Sol. 2: 15); recognized in respect to its cunning (Ezek. 13: 4; Luke 13: 32). — 86. **Goat, Kid**: The same as the modern goat; used for sacrifice (Lev. 3: 12), and for food (Deut. 14: 4; also their milk, Prov. 27: 27). — 87. **Locusts**: Several kinds were eaten (Lev. 11: 22). Stripped of their wings and legs, they were salted, and boiled or roasted. — 88. **Pigeon**: See 92. — 89. **Serpent**: The Bible use of this word usually fails to indicate the species intended. Its wisdom finds recognition (Matt. 10: 16). — 90. **Sheep, Ram, Lamb**: Perhaps the serviceable domestic animal of the Bible; used for sacrifice, for food, for their wool, and for their skins. — 91. **Swine**: Unclean and forbidden to the Israelites (Lev. 11: 7; Deut. 14: 8). — 92. **Turtle-dove**: It and the pigeon (without

respect to particular species) are made constantly admissible as a substitute for costlier animals for sacrifice. Mary the Mother of Jesus offered such (Luke 2: 22, 24). — **93. Viper:** A species of snake; from its poisonous power, used figuratively of malignant persons (Matt. 3: 7). — **94. Wolf:** Common in Palestine in Bible times. Mentioned in respect to its ferocity (Gen. 49: 27), its prowling by night (Jer. 5: 6), and its havoc among sheep (John 10: 12).

VEGETABLES.

95. Corn: A term used for wheat, barley, spelt, and millet. — **96. Fig:** Common in Palestine; its tree, with the vine, a figure for the peace of the country (1 Ki. 4: 25); pressed into cakes for preservation, and in that form a common article of food (1 Sam. 25: 18). — **97. Grape:** Common and luxuriant in Palestine (Num. 13: 23). The vineyards were generally on hills (Jer. 31: 5), were walled or hedged in (Num. 22: 24; Matt. 21: 33), and were provided with a "tower" for the vine-dresser's residence (Isa. 1: 8; Matt. 21: 33). — **98. Lily:** The species of the Bible lily is not indicated. It was common (Matt. 6: 28) and gorgeous (Matt. 6: 29). — **99. *Oak** (rather than "plain," in conjunction with Mamre and Morch): The terebinth tree. It has characteristics so akin to those of the oak, that the latter conveys a just general impression. — **100. Reed:** In Matt. 27: 48, a stalk of hyssop (John 19: 29). The nature of this plant has not been certainly determined. — **101. Tares:** Darnel, a plant much resembling wheat, the seed of which causes vomiting, and sometimes fatal convulsions. — **102. Wheat:** The same as the modern wheat.

NATURAL PRODUCTS.

103. Balm: An article of commerce (Gen. 37: 25; Ezek. 27: 17); used as a present (Gen. 43: 11); of a healing nature (that from Gilead, Jer. 8: 22). The product of a tree not certainly known. — **104. Frankincense:** A vegetable resin, bright, brittle, bitter, used in the sacrificial service of the Israelites in a recipe forbidden to be otherwise used (Ex. 30: 34-38). Sheba was one place whence it was brought (Isa. 60: 6). — **105. Honey:** Abundant in Palestine (Ex. 3: 8), and much used for food (2 Sam. 17: 29; 1 Ki. 14: 3, etc.). In northern Arabia, bees are so numerous, that hives

placed for them are filled almost at once. 1 Sam. 14: 25-27, and present facts, agree with the feasibility of Matt. 3: 4 l. c. —
106. Myrrh: An element of the "holy ointment" (Ex. 30: 23). Used as a perfume (Ps. 45: 8); as a drug (Mark 15: 23); as an ingredient in embalming (John 19: 39). Perhaps the same as the modern article. — **107. Oil**: Chiefly that of the olive. Used for food, as a medicine, for light, in the Levitical ceremonies, etc. —
108. Pearl: The same as the modern pearl; common in N. T. times. — **109. Salt**: Especially valuable in the warm climate of Palestine; derived by its people from the abundant supplies on the southern shore of the Dead Sea. — **110. Spicery**: The gum of the tragacanth. — **111. Sponge**: The same as the modern sponge, which has been used from early times. — **112. Vinegar**: A sour wine, very acid (Prov. 10: 26), used a relish, particularly by laborers (Ruth 2: 14). — **113. Wine**: A common product of Palestine, made from grapes.

III. PERSONS.

THE LEADING NAMES.

The study of history is much aided by making a special study of its principal characters. It is hoped that special study will be made of the lives of the following persons:

114. Noah (rest): Son of Lamech, grandson of Methuselah, and tenth in descent from Adam. His character secured God's approval, he had the faith to conduct the enterprise of building the ark (Heb. 11: 7), and received a covenant from God after the Flood. —
115. Abraham (father of a multitude; as far as Gen. 17: 5, Abram, father of height): The progenitor of the Hebrew race and of several Asiatic tribes. For the main events of his life, see a. —
a. Division VI. of Gen. (The Generations of Terah, Gen. 11: 27), Gen. 11: 27 to 25: 11, inclusive: 1. Abraham's antecedents (ch. 11: 27-30); 2. His family migrates to Haran (ch. 11: 31, 32); 3. His call and departure to Canaan (ch. 12: 1-6); 4. God's promise, on his arrival, to give Canaan to his descendants; his altar to God (ch. 12: 7-9); 5. His residence in Egypt (ch. 12: 10-20); 6. His return from

Egypt and separation from Lot (ch. 13: 1-13); 7. His enlarged promise from God respecting Canaan and descendants (ch. 13: 14-18); 8. His defeat of the allied kings and contact with Melchizedek (ch. 14); 9. He receives the Covenant (ch. 15); 10. Birth of Ishmael (ch. 16); 11. The Covenant is sealed by new names, the promise of a son to Sarah, and the rite of circumcision (ch. 17); 12. He entertains angels and intercedes for Sodom (ch. 18); 13. Sin and destruction of the Cities of the Plain; Lot's escape and later history (ch. 19); 14. Abraham's residence at Gerar (ch. 20); 15. Isaac born; Ishmael dismissed; treaty with Abimelech (ch. 21); 16. The command to offer Isaac; tidings from Haran (ch. 22); 17. Death and burial of Sarah (ch. 23); 18. A wife provided for Isaac (ch. 24); 19. Abraham marries, distributes his property, and dies at 175 (ch. 25: 1-11). — **116. Lot (*covering*)**: Son of Haran, Abraham's brother. His taking advantage of Abraham's generosity to choose the Plain of Jordan led to his losing most of his family, and to his death after a disgraceful old age. — **117. Isaac (*laughter*)**: Son of Abraham and Sarah. He was miraculously born; his faith, as well as Abraham's, was tried on Mount Moriah; in his meditative spirit (Gen. 24: 63) and cheerful submission to misfortune (e.g., when mistreated by Abimelech and by Jacob), evidences of a noble character may be found; glimpses of his domestic life show his frailties. — **a. Division VIII. of Gen. (*The Generations of Isaac*, Gen. 25: 19), Gen. 25: 19 to 35: 29, inclusive**: 1. Birth of Esau and Jacob (ch. 25: 19-26); 2. Esau sells his birthright (ch. 25: 27-34); 3. The promise to Abraham is renewed to Isaac (ch. 26: 1-5); 4. Isaac and Rebekah are protected by Abimelech (ch. 26: 6-11); 5. Isaac is greatly prospered (ch. 26: 12-17); 6. He re-opens and digs wells (ch. 26: 18-22); 7. The promise is renewed (ch. 26: 23-25); 8. He treats with Abimelech (ch. 26: 26-33); 9. Marriage of Esau (ch. 26: 34, 35); 10. Esau is defrauded of the patriarchal blessing by Jacob (ch. 27); 11. Jacob's flight and dream at Bethel (ch. 28); 12. Jacob reaches Padan-aram; marries; his children are born; he prospers (chs. 29, 30); 13. Flight of Jacob from Padan-aram after two divine communications (ch. 31: 1-22); 14. Laban pursues, is reconciled, covenants with Jacob, and returns (ch. 31: 22-55); 15. Jacob is met by angels, and, for fear of Esau, wrestles with the Angel at Peniel, where his name is changed to Israel (ch. 32); 16. He becomes reconciled with Esau and returns to Canaan (ch. 33); 17. Relation of his family to their heathen neighbors (ch. 34); 18. By God's command,

he fulfills at Bethel the vow which he had first made there, receives a renewal of the promise, loses Rachel by death, and takes up his residence at Hebron (ch. 35: 1-27); 19. Isaac's death at 180 (ch. 35: 28, 29). — 118. Esau (*hairy*): Elder son of Isaac and Rebekah, and progenitor of the Edomites. — 119. Jacob (*supplanter*), Israel (*prince with God*): Younger son of Isaac and Rebekah. His life is outlined under 117a and 119a. — a. Division X. of Gen. (*The Generations of Jacob*, ch. 37: 2), Gen. chs. 37 to 50 inclusive: 1. Joseph is hated by his brethren (ch. 37: 1-11); 2. Is sold by them into Egypt (ch. 37: 12-28, 36); 3. Jacob, deceived concerning his fate, is inconsolable (ch. 37: 29-35); 4. Some account of Judah and his family (ch. 38); 5. Joseph is advanced by his master whom God prospers (ch. 39: 1-6); 6. He is unjustly imprisoned (ch. 39: 7-20); 7. He is advanced in prison, and gives the true interpretation of the dreams of two of Pharaoh's officers (ch. 39: 21-23; ch. 40); 8. He interprets Pharaoh's dreams (ch. 41: 1-36); 9. He is made ruler of Egypt (ch. 41: 37-46); 10. His precautions against the famine (ch. 41: 47-49); 11. His children are born (ch. 41: 50-52); 12. The famine sets in (ch. 41: 53-57); 13. Upon the descent into Egypt of ten of Jacob's sons to buy corn, Simeon is held as hostage for the bringing of Benjamin (ch. 42); 14. Upon the descent of the remaining nine with Benjamin, Simeon is released and the brothers dine with Joseph, who places them according to age and gives Benjamin a five-fold portion (ch. 43); 15. Joseph, having arranged that his silver cup shall be placed in Benjamin's sack, and proposing (it being found there) to hold Benjamin as a slave, Judah makes a touching address and offers to stay in his stead (ch. 44); 16. Joseph, convinced of the improved character of his brethren, makes himself known, invites the family to Egypt, and sends presents to Jacob (ch. 45); 17. Jacob removes into Egypt (ch. 46); 18. Jacob and five of the sons are presented to Pharaoh and settle in Goshen, where they prosper (ch. 47: 1-12, 27); 19. Joseph's policy in the distribution of corn (ch. 47: 13-26); 20. Jacob arranges respecting his burial (ch. 47: 28-31); 21. He adopts Joseph's (foreign-born) sons, and gives them his blessing (ch. 48); 22. Jacob blesses his sons and dies at 147 (ch. 49); 23. His burial (ch. 50: 1-13); 24. Joseph anew forgives his brethren, arranges for his burial, and dies at 110 (ch. 50: 14-26). — 120. Joseph (*he shall add*): Son of Jacob and Rachel. For his story, see under 119a. — a. Joseph's policy with his brethren: Due to the purpose of testing their characters. 1^o

they were not better men, he could not prudently invite the family to Egypt, and he might exercise a power over them which would be salutary; but if they were good men, his policy would prove it, and free him from anxiety. — **b. The removal of the Israelites to Egypt** subserved three great purposes: 1. It brought them into surroundings favorable to their rapid increase; 2. It prepared the way for a mighty and ever memorable and inspiring deliverance; 3. It brought them into contact with a largely civilized nation, which was good for them, and which has left definite memorials of them in profane history. — **121. Herod (the Great):** King of Judæa B.C. 37 to B.C. 4. He aimed to conciliate the Jews, and to flatter Rome. He built and decorated cities in the interests of Rome, and greatly improved the Temple to please the Jews. He was bitterly cruel. He caused the death of his wife's father, her grandfather, her young brother (causing him to be drowned as if by accident while bathing), herself, her two sons, and her mother. "I would rather be Herod's pig than his son", said Augustus of him. He was seized with a fatal illness at about the time when he must have ordered the Massacre of the Innocents. — **122. Joseph:** The husband of Mary the Mother of Jesus. He must have been much her senior, and probably died much earlier than she. He was "a just man" (Matt. 1: 19). — **123. Mary (the Mother of Jesus):** Marked especially by a wise reticence (Luke 2: 19), and by strong, symmetrical piety. — **124. John the Baptist:** The last and greatest of the prophets (Matt. 11: 10-14); born in accordance with prophecy (Mark 1: 1-3; Isa. 40: 3; Mal. 3: 1), and with miraculous attendant circumstances (Luke 1: 5-25, 36-44, 57-80); by divine direction (Luke 1: 5), a Nazarite (Num. 6: 1-21) from birth; until "his showing unto Israel", a hermit in the wilderness west of the Dead Sea (Luke 1: 80; 3: 2). There prepared, he came forth with a moral fire which kindled Palestine. In the midst of his success, Herod Antipas imprisoned and slew him. — **125. Judas:** One of the Twelve, who betrayed Christ. His motive may have been: 1. Desire for money; 2. Desire to push Christ into a more decisive outward policy (presuming that, being betrayed, Christ would resist); 3. A slowly growing hostility which now ripened. The last view seems the most reasonable. — **126. *Pontius Pilate:** Roman governor of Judæa at the time of Christ's death. He wished to treat Christ rightly, but feared to incur the hostility of the Jews. He specially feared this because his own course had been unworthy.

THE SUBORDINATE NAMES.

127. Abel (*transgressor*): Second son of Adam. — **128. Abimelech** (*father of the king*): 1. King of Gerar in the time of Abraham; 2. Another king of Gerar in the time of Isaac. — **129. Adam**: The first man; so called from the earth ("Adamah") from which he was taken. — **130. Aner** (*boy*): See 152. — **131. Archelaus** (*ruler of the people*): Son of Herod the Great. Inherited (B.C. 4) a part of his father's possessions, including Judæa. As he only received the title of Ethnarch, *did* reign (Matt. 2: 22) must be used loosely (compare *tetrarch* and *king*, Matt. 14: 1, 9). He inherited his father's vices and was deposed A.D. 7. — **132. Asenath** (*devoted to neither*): Joseph's Egyptian wife. — [Bar-jona: See 157.] — **133. *Benjamin** (*son of the right hand*): Son of Jacob and Rachel, the youngest of the twelve sons. — **134. *Bera** (*successor of; wicked*): Bera, king of Sodom (Gen. 14: 2), having been slain by the allied kings (Gen. 14: 10), it is with his immediately installed successor that Abraham comes in contact (Gen. 14: 17). — **135. Billah** (*bashfulness?*): Rachel's handmaid, the mother of Dan and Naphtali. — **136. Cain** (*possession*): First son of Adam. — [Canaan: See 144a.] — See 137. **Chedorlaomer** (*handful of sheaves?*): King of Elam in Abraham's time. — **138. Elias** (the same as Elijah; *my God is Jehovah*): The prophet who brought the priests of Baal to trial in Ahab's reign. — **a. The Idea of his Second Coming**: Derived from Mal. 4: 5. Christ endorses such a view (Matt. 17: 11, 12), but not the outward spirit in which the Jews conceived it. — **139. Eliezer** (*my God is my help*): Abraham's chief servant. — **140. Ephraim** (*double fruitfulness*): Joseph's second son. — **141. Esaias** (the same as Isaiah; *Jehovah's help*): The chief Messianic prophet. — **142. Eshcol** (*cluster*): See 152. — **143. *Eve** (*living*): The first woman; so called as *mother of all living* (Gen. 3: 20). — **144. Ham** (*swarthy*): Probably Noah's second son. — **a. Canaan** (*humbled*): Ham's fourth son, cursed by Noah. — **145. Haran** (*mountain-see*): Terah's third son, father of Lot. — **146. James** (the Apostle): Son of Zebedee, and brother of John, slain by Herod Agrippa I. (Acts 12: 2), spring, A.D. 44. — **147. Japheth** (*widely extended*): A son of Noah, whose descendants settled Asia Minor and Europe. — **148. Jeremias or Jeremy** (the same

as Jeremiah; *whom the Lord establishes*): The author of "Jeremiah" and "Lamentations".——149. John (the Apostle): Son of Zebedee, and brother of James. He survived to extreme age.——150. Judah (*praise*): Son of Jacob and Leah, and fourth son of the family.——151. Machir (*sold*): The eldest son of Manasseh.——152. Mamre (*fatness, strength*): Mamre, Eshcol and Aner were three brothers, Amorites, with whom Abraham formed a (probably defensive) alliance. It was after Mamre, that the "Plain" (Oaks) of Mamre was called.——153. Manasseh (*forgetting*, Gen. 41: 51): Joseph's eldest son.——154. *Matthew: Also called Levi (Luke 5: 27-29); a publican called to be one of the Apostles, and the writer of the Gospel of Matt.——155. Melchizedek (*king of righteousness*): King of Salem, to whom Abraham paid tithes.——156. Moses (*drawn*, Ex. 2: 10): The emancipator and law-giver of the Israelites, and author of the Pentateuch.——157. Peter (*rock*), Simon (*hearer*), Barjona (*son of Jonas*): Brother of Andrew, and the leading member of the original Twelve.——158. Pharaoh (*the king*): The uniform name of the Egyptian kings. The Pharaoh of Joseph is supposed to have belonged to the XVth "shepherd" dynasty, which ruled over Lower Egypt, with Memphis as capital.——159. Potiphar (*belonging to the sun*): The chief of Pharaoh's executioners, whose slave Joseph became.——160. Potipherah (*belonging to the sun*): The priest of On (39), whose son-in-law Joseph became.——161. Rachel (*a ewe*): A wife of Jacob, and mother of Joseph and Benjamin.——162. Reuben (*behold a son*): Son of Jacob and Leah, Jacob's first-born child.——163. Sarai (*contentious*): Wife of Abraham, and mother of Isaac, before whose birth her name was changed to Sarah (*princess*; Gen. 17: 15).——164. Shem (*name*): Noah's eldest son, progenitor of the Shemitic peoples.——[Simon: See 157.]——165. Solomon (*peaceful*): Son of David and Bath-sheba, the youngest of his sons, and heir of his crown. His reign was the most glorious in the history of the Israelites.——166. Terah (*delay*): The father of Abraham, who, with his family, migrated from Ur to Haran, and died in the latter place.——[Zaphnath-paaneah (*revealer of a secret*): The Egyptian name given Joseph (Gen. 41: 45).]——167. Zebedee (*Jehovah's gift*): A Galilean fisherman, husband of Salome, and father of James and John the Apostles.——168. Zilpah (*dropping*): Leah's handmaid, the mother of Gad and Asher.

IV. ASPECTS OF GENESIS.

169. † The Creation: Respecting the scientific difficulties supposed to attend the Mosaic account of the Creation, observe: 1. That between vv. 1, 3, v. 2 appears to refer to a formative condition of matter, after its creation; 2. That the creative days indicate a progress from lower to higher in the later creative work; 3. That the Mosaic account is of a singularly clear and majestic tone, especially as compared with heathen traditions on the subject. — **170. † The Fall:** The essentials of this narrative are: 1. The primitive purity of the human heart; 2. That sin entered it by man's fault; 3. That it will be overthrown (Gen. 2: 15). — **171. † The Flood:** The essentials of this catastrophe have many traditions outside the Bible in their support. To one who realizes the awful nature of sin, its prodigious power over the inexperienced (which was the condition of the Antediluvians), and the need of maintaining righteousness in the world, such a judgment, by a miracle-working God, will not seem incredible. The extent and details of the account are minor points, beside these essentials. — **a. Rainbow** (Gen. 9: 12-16): It had probably appeared before, but now had this memorial office assigned to it. Some suppose that it now first appeared. — **172. † The Covenants:** Especially in the case of Noah and of Abraham, but also in other almost as striking instances, God's condescension in binding himself like a man is to be noted, and worked out in thought. — **173. † The Invasion of the Allied Kings:** The first war recorded in the Bible. Observe the symptoms which it betrays, of race movements at about this time. Abraham may have been somewhat stimulated to his migration by this spirit of his age. — **174. † The Destruction of the Cities of the Plain:** The same principle as operated in causing the Flood (171) operated here; but this event was to be a special and ever memorable warning (hence God's confiding it to Abraham that it might the more strongly impress him). — **175. † The Command to Offer Isaac:** View this event in these lights: 1. The very rudimentary way in which, as yet, the religious education of the world could be carried on; 2. The effort of God to develop in Abraham a man of monumental faith, which this trial, after his long and varied earlier trials, would render tried and certain (*now I know*, Gen. 22: 12). — **176.**

† **The Longevity of the Early Men** : Consider : 1. The freshness of the race ; 2. The unexcited life of those times ; 3. The value to the race, in the absence of enlarged experience and instruction, of living memorials reaching back over centuries. — 177. † **The Famines** : That of Egypt was probably due to the failure of the Nile to make its usually high inundation (instances are on record in which famines have been so caused). In general, there was less tendency to keep provisions in store than now ; and Oriental famines, even in this century, are not rare. — 178. † **Special Manifestations of God** : The number and variety of the divine manifestations of the O. T. lessons should evoke special study of them. Remember, in it, that the human mind needed, in matter-of-fact ways, to have the fact, power, and glory of the divine existence impressed upon it. — 179. † **Dread of Seeing God** : In Gen. 28 : 17 ; 32 : 30, traces of what became, later, a very firmly fixed terror, are to be found. See Judges 6 : 22, 23 ; 13 : 22 ; Ex. 33 : 20.

V. ASPECTS OF CHRIST'S LIFE.

HIS COMING.

180. † **Date** : The present method of reckoning time (B.C. and A.D.) was devised in the sixth century. It made A.D. 1 coincide with the year of Rome 754. This was too late : 1. Herod the Great died in the year of Rome 750 or 751, and Christ was born before his death. 2. Christ was 30 in the fifteenth year of Tiberius Cæsar (Luke 3 : 23, 1), who became associated in the government with Augustus in the year of Rome 765. Hence Christ was 30 in the year of Rome (765 + 15) 780, and was born in 750, or B.C. 4, perhaps in December, B.C. 5. — 181. † **Genealogy** : Matthew and Luke each give a genealogy. They differ. Various methods of explanation have been presented, none of them altogether unobjectionable. The best, and upon the whole a reasonable one, appears to be : 1. That they are both the genealogies of Joseph (Mary being probably of the same descent) ; 2. That Matthew's briefer one is his legal genealogy as heir to David's throne ; 3. That Luke's fuller one is his real genealogy. — 182. † **Birth**. It was to be expected from O. T. representations that Christ would be both divine and human.

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The Jews held that he would be human until he assumed his office at maturity. That idea was artificial. The essential point about his birth is that he was so born that he was in his very essence at once and inseparably divine and human (Matt. 1: 18; Luke 1: 35). —

183. †Attendant Miraculous Facts. The event would need to be almost in secret, for, if the world knew it, the Child's life would be in danger, and he would be too much in the public gaze to develop healthfully. But so great an event demanded its divine manifestations. There were four classes of them: 1. To his family and kindred, dreams and angelic visions to prepare them for their close relation to him; 2. To the Shepherds (devout peasants of Judæa) an angelic symphony; 3. To Simeon and Anna (representatives of the devout in higher circles), a communication from the Holy Ghost; 4. To the Wise Men (devout heathen), a star and a dream. — **184. †Star in the East:** 1. This may have been only an inward impression on the Wise Men (which is improbable); 2. Or a luminous body within the limits of the atmosphere (which their science might well teach them not so highly to revere); 3. Or some aspect of the veritable stars (which would be most dignified, and most in keeping with their science). — **185. †Wise Men from the East:** Followers of the religion of Zoroaster, from Chaldæa. — **186. †Flight into Egypt:** An event calculated to arouse in both the parents a new seriousness and sense of responsibility for their child. The historical associations would be especially impressive. — **187. †Massacre of the Innocents:** As Bethlehem had only about 2,000 inhabitants, the number of infants would not be large; and Herod's blood-thirsty life, and great aptitude for secrecy, may well account for the fact, and for the silence of history respecting it.

PRELIMINARIES TO HIS MINISTRY.

188. †Surroundings in Childhood and Youth. Notice in them: 1. The disreputableness of Nazareth (John 1: 46); 2. Poverty (Matt. 13: 55; Luke 9: 58); 3. A large circle of brothers and sisters (Matt. 13: 55, 56); 4. Lack of opportunities (John 7: 15); 5. Toil (Mark 6: 3). — **189. †Inner Development:** It is necessary to suppose that he was not conscious of his divinity till the time of his ministry approached. Otherwise he could not have developed healthfully, his interview with the Doctors (Luke 2: 64)

would have been a form, and his sinless youth would have been less human virtue than divine strength. — 190. † **His Age at Beginning his Ministry:** He was baptized at 30 (Luke 3: 22, 23). This age the Jews regarded the proper one for entering on religious work. — 191. † **How John Prepared the Way:** John's work prepared the popular mind to welcome Christ, by infusing into it a new earnestness and spiritual strength. Hence, in part, Christ's great popularity until the rulers set themselves against him. But John's work seems also to have set in motion in Christ's mind that line of thought in reference to the Messianic hopes which caused him to recognize himself as the Messiah. — 192. † **Christ's Baptism; three testimonies to him:** With this recognition forming itself within him, he presented himself for baptism: not that he needed the cleansing from sin which that rite implied; but that he would, as a man, have part in the moral quickening of his time, and bear his full share in religious rites like a man (similarly he kept the passover, paid tribute, etc.). This response to the moral quickening around him, and this rite which *fulfilled* his course of obedience as a man, led the way to three testimonies to him: 1. John's, as the predicted Forerunner; 2. The Holy Ghost's, who then descended upon him to abide with him; 3. God the Father's, who with audible voice acknowledged Christ's sonship, and his complacency in him. — 193. † **The Temptation:** Christ was tempted: 1. To use his miraculous power to free himself from the trials of an earthly life; 2. To do a presumptuous deed; 3. To receive the world by worshiping Satan; i.e., probably, by allying himself with this world's powers. The temptations were with respect to the use of power, and involved the taking of permanent positions in respect to the character of his work.

HIS MINISTRY.

194. † **Its Duration:** It extended from early in A.D. 27 to April, A.D. 30. — 195. † **Its Periods and Territory:** Exclusively Palestine. Chiefly Galilee. During A.D. 29 his plain words at Jerusalem and in Galilee made him enemies. Thenceforth he was watched until his death. — 196. † **Its Character:** It consisted of: I. Deeds, especially miracles, which showed his divine power, his benevolent spirit, and the need of the world for him; II. Teachings, which broke up current erroneous thinking,

laid down some principles of his Kingdom, and, in the special intimacy with the Disciples, infused into them something of himself.

—197. † *Its Special Attitudes*: I. He found the hearts of children; II. He moved women; III. He broke Jewish exclusiveness, and approached foreigners (the Syrophenician woman, the Samaritans); IV. The unfortunate particularly moved him (especially lepers and demoniacs); V. He sought and saved the vile. Any thing like such attitudes was uncommon in his time. — 198.

† *Sermon on the Mount*: Probably delivered at one time and place (on a mountain in Galilee; which one does not appear). —

a. Analysis: *I. The Character, Blessedness and Dignity of Christ's Disciples* (ch. 5: 3-16). *II. The Importance and Searching Nature of the Law* (ch. 5: 17-48). 1. General Statement (vv. 17-20). 2. Six Illustrations: (1.) The law of murder (vv. 21-26); (2.) The law of adultery (vv. 27-30); (3.) The law of divorce (vv. 31, 32); (4.) The law of oaths (vv. 33-37); (5.) The law of retaliation (vv. 38-42); (6.) The law of love and hatred (vv. 43-48). *III. The Disciples Warned against Hypocrisy* (ch. 6: 1-18). 1. The General Warning (v. 1). 2. Three Illustrations: (1.) Almsgiving (vv. 2-4); (2.) Prayer (vv. 5-15); (3.) Fasting (vv. 16-18). *IV. The Entire Dedication of the Heart to God* (ch. 6: 19-34). 1. With respect to Earthly Good (vv. 19-24). 2. With respect to Earthly Care (vv. 25-34). *V. The Treatment Due to Others* (ch. 7: 1-12). 1. A Judging Spirit Forbidden (vv. 1-5). 2. A Discriminating Spirit Required (v. 6). 3. (a.) In view of the mercies of God (vv. 7-11), (b.) The Golden Rule laid down (v. 12). *VI. Solemn Conclusion of the Discourse* (ch. 7: 13-27). 1. Warning against the Broad Road (vv. 13, 14). 2. Warning against False Teachers (vv. 15-20). 3. Warning against a Spurious Religious Life (vv. 21-23). 4. The Respective Results of an Effectual and Ineffectual Hearing of Christ's words (vv. 24-27). — † 199. *The Transfiguration*: This display of Christ's glory, and communion on his part with the sky, were designed especially to prepare himself and the disciples for the trying closing months.

THE CLOSING THINGS.

200. † Passion Week: **a. Saturday**: Supper at Bethany. — **b. Sunday**: Triumphal Entry, visit to the Temple, return to Bethany. — **c. Monday**: Christ curses the fig tree, cleanses the Temple

returns to Bethany. — **d. Tuesday**: Discourses on faith, meets the attempts of his enemies to ensnare him in his talk, foretells the destruction of Jerusalem. — **e. Wednesday**: Seclusion at Bethany. — **f. Thursday**: The Passover, Lord's Supper, agony, betrayal; Christ is in his enemies' hands through the night. — **g. Friday**: He is condemned, crucified and buried. — **201. †Gethsemane**: Notice Christ's yearning for human help; his greater yearning for divine help, and his triumph owing to it. The agony did for his death, what the Temptation did for his life. — **202. †The Trial**: With the Jewish leaders the aim was to arrange a verbal case against him (blasphemy); with Pilate, to do right, with the qualification that, in any case, he must please the Jews. — **203. †The Crucifixion**: The usual method was to nail the hands and the feet, but to cause a peg, passing under the body, to sustain most of the weight. Christ's agony appears to have been spiritual, far more than physical. He died long before the thieves, and with phenomena which lead Christian physicians to the view that his heart was rent with inner anguish. — **204. †The Resurrection**: The accounts of details vary. Being made from independent sources, this is natural, considering the great agitation in which (first from sorrow, and then from intense delight) the witnesses must have been. — **205. †After the Resurrection**: Christ remained in the world long enough, by his familiar and tender apparitions, to bring the disciples' minds into a state of belief, and into a sense of him as a spiritual existence. 1 Cor. 15: 3-8, gives an admirable summary of Christ's appearances, which, from such causes as those indicated under 204, are narrated by the Evangelists in a way which is somewhat confusing.

VI. SUPERNATURAL EXISTENCES.

The lessons of the year have brought out plainly the three Persons of the Trinity, and the main truths about the heavenly Kingdom and world.

206. God the Father: Under various names. In the O. T., notice that where "Lord" is printed in small capitals (**LORD**) it stands for "Jehovah". In the N. T. lessons, God as Father, as

the source of all power, and as him to whom Christ opens the way, has been brought out. — 207. God the Son: The principal names applied to him, have been: "Lord", "Son", "Christ" (his official name), "Jesus" (his human name), "King of the Jews", "Governor". That he is one with God, and yet has a separate personality, has been made very clear by the lessons. — 208. God the Holy Ghost: In Gen. 1: 2, the energizing power of nature; in Matt. 3: 16, abundantly shed forth on Christ; in the passages parallel to the lessons in Matt., brought out with great clearness. — 209. Angels: Brought out with great distinctness in Gen. and in Matt., as the servants of God, his messengers, ministers to men, assistants at the Judgment, etc. — 210. Satan: As Devil, Tempter, Evil One, etc., clearly brought out in Gen. and Matt. He introduces sin into the world (Gen. 3: 1; Matt. 13: 28), tempts men, etc. — a. His Angels: Satan, like God, has his servants, the followers of his leadership (Matt. 25: 41). — 211. Kingdom of Heaven: Matt. is full of the doctrine that God has a Kingdom, an organized and growing body in the world. — a. Its Complete Triumph: Matt. is also full of the truth that the Kingdom will reach a glorious consummation, when all its enemies will be overthrown. Matt. 13: 24-30, 37-43; 25: 31-46 are especially so. — 212. Heaven: After the triumph of the Kingdom in this world, the everlasting blessedness of Heaven will, according to the teachings of the lessons, succeed. — 213. Hell: But as Satan has a Kingdom, so when it has been completely conquered, according to the lessons, its everlasting doom will succeed. *Hell fire*, and other such symbols, set this forth.

VII. MISCELLANEOUS TITLES.

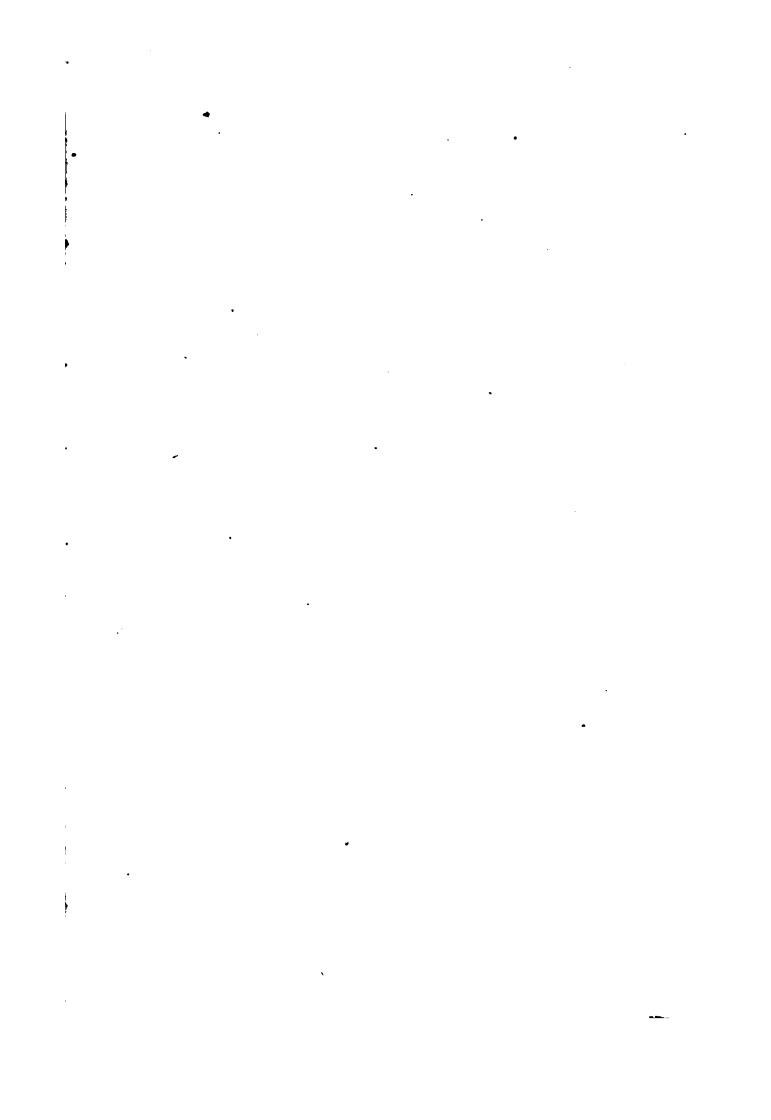
214. † "Accommodation": The N. T. writers use passages from the O. T., sometimes in senses which, to their original readers, they could not have borne. This method of citation is called "Accommodation". It rests on the principle that the O. T. actors and speakers, while living out their own lives, foreshadowed (often unconsciously) the greater events and principles of the coming Kingdom of Christ (Luke 24: 27). Instances of "Accommodation" are: Matt. 2: 15, 18; and, in some degree, Matt. 3: 3; 27: 43, 46.

— 215. † **Classes among the Jews:** **a. Pharisees:** This class had its origin in much such a desire as that of the Puritans, viz., a yearning for a better religious life. They attended to form so much, that, in Christ's time, many of them had lost the spirit of holiness and were hypocritical and unscrupulous. — **b. Sadducees:** This class was animated more by the spirit of morality and of reason. In opposition to the Pharisees, they contended against Jewish tradition. They regarded the Five Books of Moses as alone in the highest degree binding. From the almost complete silence of these books respecting the future life, they may have been led to their denial of the resurrection (Acts 23: 8). — **c. Scribes:** These were those religiously educated and trained, particularly in the Jewish law. From them came most of the Jews who were prominent in religious things. — **d. Elders:** Originally, the heads and rulers of the people. In great degree, in Matt., the members of Sanhedrim, the highest ecclesiastical body among the Jews. — **e. Chief Priests:** Those who had been, or were, High Priests. — **f. Publicans:** Those who took contracts for collecting taxes for Rome. Many would exact more than was due (Luke 3: 12, 13), and keep it. Hence their unpopularity. — 216. † **Contemporaneous History:** **a. O. T.** Only with the time of Abraham do the O. T. lessons reach a time when there is contemporaneous history. From his time to Joseph's, Egypt was the foremost nation. At about this period Egypt was seized by foreign "shepherd kings", who ruled with more or less tyranny. Monument building was at nearly a stand-still during their supremacy. Their kings bore the usual title of "Pharaoh". In Asia, at this time, there were various migratory movements (something of the spirit of which, the Patriarchs may have had). — **b. N. T.:** The N. T. lessons cover the period from B.C. 4 to A.D. 30. **Roman Emperors:** Cæsar Augustus (until A.D. 14); Tiberius Cæsar (A.D. 14-37). During Christ's infancy, Herod (121) and Archelaus (131) were kings of Judæa; during his ministry, Pilate was Procurator (A.D. 26-36). This was the Golden Age of Roman literature. Virgil died B.C. 19; Horace, B.C. 8; Ovid, 17 A.D.; Livy, 18 A.D. The Roman Empire was growing in outward splendor, but its demoralization was going rapidly forward. — 217. **Demoniacal Possession:** Aggravated Insanity, to which domination by evil spirits was added. At the spiritual crisis of the world at which Christ appeared (Gal. 4: 4), Satan had a peculiarly malignant power. Hence Christ's especial pains to cast out many

devils, which was the clear sign of his power over them (Matt. 12: 29). — 218. **Dream**: Action of sensation and imagination in sleep, while the judgment slumbers. Once aroused, the imagination goes on forming all sorts of creations. It derives them from memory, from others (a whisper in a sleeper's ears often causes a dream), or from God's Spirit. The Scripture recognizes ordinary dreams (e.g., Isa. 29: 8), and dreams in which God especially acts on the mind (e.g., Matt. 2: 12). — 219. † **Genesis**: The first book of Moses. It consists of an Introduction (ch. 1; ch. 2: 1-8), and of ten divisions, upon the History [*generations*] of: I. The Heavens and the Earth (ch. 2: 4-4: 26); II. Adam (ch. 5: 1-6: 8); III. Noah (ch. 6: 9-9: 29); IV. Noah's sons (ch. 10: 1-11: 9); V. Shem (ch. 11: 10-26); VI. Terah (ch. 11: 27-25: 11); VII. Ishmael (ch. 25: 12-18); VIII. Isaac (ch. 25: 19-ch. 35); IX. Esau (ch. 36); X. Jacob (chs. 37-50). On the contents of the Introduction and Division I., see "Connection", p. 114; of Divisions II., III., "Connection", p. 124; of Division IV., "Connection", p. 127; of Division VI., 115a; of Division VIII., 117a; of Division X., 119a. — 220. † **Matthew's Gospel**: The first of the Four Gospels, dwelling especially upon Christ's life as fulfilling prophecy. Matt. is analyzed under "Connection" in the various lessons of Quarters I., II. — 221. † **Measures**: a. **Length**: Cubit, about 18 inches; mile, one mile and 426 feet. — b. **Capacity**: Bushel: about one peck. — c. **Time**: The *hours* (Matt. 27: 45, 46), are reckoned from sunrise. — 222. † **Money**: Farthing, three-fourths of an English farthing; pieces of silver, generally the shekel (2 shillings, 6 pence). — 223. **Parable**: A narrative designed to convey a truth. For Christ's explanation of the use of the parables, see Matt. 13: 10-17. — 224. **Synagogue** (*assembly*): A place for reading the Scripture, exhortation, and prayer. They originated during the Captivity, and might be found, in Christ's time, wherever there were Jews. — 225. **Temple**: Built by Solomon; destroyed at the Captivity; rebuilt after the Captivity; largely rebuilt by Herod the Great. It stood on Mount Moriah (see 68). — 226. **Vision**: Perception in an elevated and unusual state of the senses. Different from a dream, in that more than the imagination is exercised. — 227. **Words Having a Religious Use**: a. **Law**: Used: 1. Of the ceremonial and moral law; 2. In a larger sense, of all the requirements of righteousness. — b. **Righteousness**: Used: 1. Of absolute rightness (Acts 10: 35); 2. Of the state of being approved by God as right, through faith

(Rom. 4: 3). — **c. Repentance** (*bending back*): The turning of the soul from sin, generally involving sorrow, but always true hatred and forsaking of sin. — **d. Baptism**: The ceremonial law required many washings in token of purification (Heb. 9: 10). John adopted the familiar symbol as a sign of penitence. When the Church was founded it became the sacrament of admission to the Church (Acts 2: 38, 41). — **e. Disciple** (*learner*): Used: 1. Of Christ's immediate followers; 2. Of his followers in spirit (Acts 21: 16). — **f. Cross**: For its use, see 203. Applied figuratively to the trials of the Christian life (Matt. 16: 24). — **g. Prophecy** (verb): Used: 1. Of foretelling events (John 11: 51; the especial function of the O. T. prophets); 2. Of authoritative teaching (1 Cor. 14: 1; Matt. 7: 22). —

228. Words used in Special Senses: **a. Amen**: A word of strong affirmation (Matt. 6: 13; 28: 20), frequently translated 'verily'. — **b. Brother**: Used: 1. Of one's fellow-countrymen (Matt. 5: 47); 2. Of one's fellow-disciples (Luke 22: 32). — **c. Heathen**: Used (as also "Gentiles", Matt. 6: 32) of those not Jews (Matt. 6: 7). — **d. Hypocrite**: Used especially of those whose religion was largely a pretense, as, notably, many of the Pharisees (Matt. 6: 2, 5; 23: 14). — **e. Law, Prophets**: Used of the entire O. T. (Matt. 5: 17), which consisted of legislation conjoined with teaching and prediction (227g). — **f. Mammon** (*riches*): A Chaldee word used in personification of wealth or gain (Matt. 6: 24). — **g. Neighbor**: Used: 1. Of fellow-Israelites (Lev. 19: 18), and, hence, of those near to one; 2. Of one's fellow-men (so interpreted by Christ, Luke 10: 29-37).





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